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A PRIMER OF PERSIAN
CONTAINING SELECTIONS FOR
READING AND COMPOSITION
WITH THE ELEMENTS OF SYNTAX

G.S.A. RANKING

OXFORD: AT THE CLARENDON PRESS

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XX



A PRIMER OF PERSIAN

CONTAINING SELECTIONS FOR
READING AND COMPOSITION
WITH THE ELEMENTS OF SYNTAX

BY

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INTRODUCTORY

THIS little work has been compiled in order to provide the beginner in Persian with a varied selection of passages for reading, and also for translation from English into Persian. Each passage has its own vocabulary attached to it, and in the selection from the *Gulistān* with which the Persian extracts begin, as also in the extracts from the *Shāh's Diary*, all vowel-points have been inserted, as the author knows by experience how much time is wasted by beginners in endeavouring to read unpointed Persian. Extracts from Persian newspapers have been introduced in order to familiarize the student with the journalistic style, as also a few copies of letters which will be useful as examples of correspondence as carried on among friends.

The ordinary course of instruction in Persian has been hitherto confined to so-called 'classical' Persian, whereas for practical purposes a knowledge of the language of to-day, modified as it is by foreign elements, is essential for a serviceable acquaintance with Persian. The few pages on Syntax will, it is hoped, supply sufficient material for the beginner in his early attempts at composition.

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October, 1907.

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I. PHONOLOGY

THE Persians employ the Arabic alphabet, which has been in use among them since the Arab conquest (A. D. 641-651). This alphabet consists of thirty-two letters, which are connected from right to left in forming words. Each letter is subject to slight modification of form according to its position in the word. If the subjoined examples are carefully studied there will be little difficulty in recognizing the various forms of the letters.

The student is requested to read the remarks which follow the alphabetical tables during his study of the alphabet.

With regard to pronunciation it should be borne in mind that in the transliteration adopted in this work the equivalents of the vowels employed are as follow:—

a has a sound between a short *u* and a short *e*: for example, the word *بس* *bas* will be something between the English *bus* and *bess*.

u has the sound of the *u* in the English words *bull*, *full*.

i has the sound of the *i* in *pistol*.

The corresponding long vowels are—

ā, which has the sound of *a* in *father*.

ū, which is to be sounded like the *u* in *June*.

ī, like the Italian *i*, or the *ee* in *beech*.

The diphthongs which occur are formed when either of the semi-vowels, *vāo* or *ys yā* is combined with the short *a* sound represented by the mark *fathā*. Thus,

ō is to be pronounced between the sounds of *ou* in *mouse* and *o* in *hose*. Ex. حوض *hauz*, a reservoir.

ī has a sound between *ay* in *day* and *ie* in *die*. Ex. می *mai*, wine.

ALPHABET

NAME OF LETTER	ISOLATED FORM	MEDIAL FORM	FINAL FORM	TRANSLITERATION	EXAMPLES			
					INITIAL	MEDIAL	FINAL	
alif	* ۱۱۱	۱	۱	ā	آب āb	مَال māl	خُدَا khudā	
be	۲	۲	۲	b	بَسَ bas	أَبَr abr	لَبَ lab	
pe	۳	۳	۳	p	بَلَ pul	سِبَرَ sibar	جَبَ jib	شَابَ shap
te	۴	۴	۴	t	تُو tu	سِتَّمَ sitam	دَسَّتَ dast	دَسَّتَ dast
se	۵	۵	۵	š	سَبَّاتَ sabat	مِثْلَ misl	بَاعِثَ bāiṣ	بَاعِثَ bāiṣ
jim	۶	۶	۶	j	جُفْتَ juft	عَيْمَ aym	كَجَّ kaj	خَرَّجَ kharch
che	۷	۷	۷	ch	چَارَكَh charkh	بَجَّهَ bacha	مُنْهَ مُنْهَ mūnha	مُنْهَ مُنْهَ mūnha
hā	۸	۸	۸	h	حُكْمَ hukm	مَحَالَ mahal	عَلَّتَ latħt	عَلَّتَ latħt
khe	۹	۹	۹	kh	خُدَادَ khudā	خَنَّتَ xant	يَعْكِبَ yakhb	يَعْكِبَ yakhb
dāl	*	*	*	d	دَامَ dām	آدَمَ ādām	دَادَ dād	دَادَ dād
zāl	*	*	*	z	ذَاقَ zaq	رَازِيلَ razīl	كَاغَزَ kāghaz	كَاغَزَ kāghaz
re	*	*	*	r	رَسَّا ras	مَارَدَ mard	مَادَرَ mādar	مَادَرَ mādar
ze	*	*	*	z	زَمَانَ zamān	غَازَلَ ghazāl	قَرَّازَ qazzāz	قَرَّازَ qazzāz
zhe	*	*	*	zh	زَهَالَ zhāla	مُزَدَّia muzhdā	پَزَّهَ pazzāh	پَزَّهَ pazzāh

کس	<i>kas</i>	دست	<i>dast</i>	دشمن	<i>dus̄imān</i>
دیفشن	<i>dirafsh</i>	دُشمن	<i>dus̄imān</i>	مَصْرُ	<i>maqr</i>
فرض	<i>qurṣ</i>	مَفْعُون	<i>mazmūn</i>	مَفْعُون	<i>mazmūn</i>
فرض	<i>qarṣ</i>	مَطْلَب	<i>maṣlaḥ</i>	مَطْلَب	<i>maṣlaḥ</i>
بَطْ	<i>batt</i>	حَظَّا	<i>haṭṭa</i>	رُبْع	<i>rub'</i>
حَظَّا	<i>haṭṭa</i>	رُبْع	<i>rub'</i>	دَرْعَة	<i>darugh</i>
لَاف	<i>lāf</i>	لَافْ	<i>lāf</i>	مَفْعُز	<i>maghz</i>
فَعْل	<i>fūl</i>	فَلَّهُرْ	<i>fal</i>	مَكْرُ	<i>makr</i>
عَلْم	<i>ilm</i>	عَلْمَرْ	<i>ilm</i>	مَكْرُ	<i>makr</i>
غَمَّ	<i>gham</i>	غَمَّرْ	<i>gham</i>	رَكْنَ	<i>rang</i>
فَال	<i>fāl</i>	فَالْ	<i>fāl</i>	شَقَّ	<i>shakk</i>
قَبْرَ	<i>qab̄r</i>	قَبْرَ	<i>qab̄r</i>	دَلْقَ	<i>dalq</i>
کَسَ	<i>kas</i>	کَسَ	<i>kas</i>	مَنْزِلَ	<i>manzil</i>
گَل	<i>gil</i>	گَلَّ	<i>gil</i>	سَوْمُ	<i>sawm</i>
لَوْن	<i>laon</i>	لَوْنَ	<i>laon</i>	شَنْمَ	<i>shatn</i>
مَيْمَ	<i>mīm</i>	مَيْمَ	<i>mīm</i>	شَعْنَ	<i>shāman</i>
نُون	<i>nūn</i>	نُونَ	<i>nūn</i>	مَوَادَّ	<i>mauādd</i>
وَزِير	<i>wazīr</i>	وَزِيرَ	<i>wazīr</i>	مِهْمَانَ	<i>mīlmān</i>
هَرَاسَ	<i>hirās</i>	هَرَاسَ	<i>hirās</i>	مَيْلَ	<i>mil</i>
يَقْيَنَ	<i>yaqīn</i>	يَقْيَنَ	<i>yaqīn</i>	دَرِي	<i>dari</i>

س	sh	ش	ش	ش	ش
ش	sh	ش	ش	ش	ش
ش	sh	ش	ش	ش	ش
ش	sh	ش	ش	ش	ش
ش	sh	ش	ش	ش	ش

ت	t	ت	ت	ت	ت
ت	t	ت	ت	ت	ت
ت	t	ت	ت	ت	ت
ت	t	ت	ت	ت	ت
ت	t	ت	ت	ت	ت

ت	t	ت	ت	ت	ت
ت	t	ت	ت	ت	ت
ت	t	ت	ت	ت	ت
ت	t	ت	ت	ت	ت
ت	t	ت	ت	ت	ت

The preceding table gives the forms of the letters as they occur alone, or at the beginning, in the middle, or at the end of a word respectively.

It must not be forgotten that certain letters are not to be joined to the letter following (i.e. to the left). These letters are marked with an asterisk in the table. They will have either the isolated or final form, as the case may be.

For use as initial letters of words the isolated form of those letters which join to the left is to be used in an abbreviated form, as will be seen by reference to the examples given above. It will be recognized that the dots, in the various letters having similar ground forms as, for example, ب ب &c. ج ج &c., are the distinguishing marks by which the letters are recognized, and, speaking generally, the initial form of any letter is restricted to just so much of the character as will serve to identify it. Thus, ح و ض combined spell ح و ض combined spell ج ا ن ه ; ح و ض combined spell ج ا ن ه . In deciphering the above examples it will be observed that an oblique mark above a letter (—) denotes the short *a* sound, an oblique mark below the line (—) denotes a short *i* sound, a mark (—) above the line denotes the short *u* sound. These vowel-points are called respectively *fatḥa*, *kasra*, and *zamma*. Conjoined with the letters *alif*, *ya*, and *wao* they form either long vowels or diphthongs, as has been noticed. Similarly the absence of any vowel-sound is denoted by the mark (°) *jazm*, as in the word ق ب ر *qabr*, while a doubled consonant has the mark (") *tashdīd* written over it, as in the words ش ك *shakk*, ب ت *batt*.

A careful study should be made of the alphabet and the examples given, special attention being devoted to acquiring an accurate knowledge of the system of transliteration. The sign ۏ is called *alif.i.mamduḍa*, 'the prolonged alif.' This mark ۏ is not as is often said another *alif* written horizontally, but is a remnant of the word ۏ *madda*, a scribe's mark denoting that the *alif* above which it was written was to be pronounced with a long sound. The word *madd* in Arabic means 'prolongation'.

In some works this *alif.i.mamduḍa* is written thus ۏۏ, two alifs following one another.

The sign ՚ is called *alif-hamza*, and is, when found at the commencement of a word or syllable, merely a breathing. Its name indicates this quality, as the Arabic word حمزة *hamaza* means 'impelling', thus denoting the impulse necessary to the production of the sound. As example we may take the word جرأت *jur'at*, pronounced *jur'-at* with a distinct hiatus between the two syllables and a fresh impulse (*hamza*) before the second half of the word is pronounced.

When occurring as the vowel-sound in words of one syllable, *hamza* is pronounced with somewhat of a bleating sound: e.g. رأس, *raas*, a head, pronounced *raas*.

[The student is recommended to practise writing the words given as examples of the alphabet, both in the Persian character and with the transliteration as shown.]

II. SENTENCE CONSTRUCTION

The subject (مبتدأ *mubtadā*) will be a noun or its equivalent, and will stand as a rule first in the sentence, followed by the predicate (خبر *khabar*), e.g. :—

زید قائم أست *Zaid qā'im ast*, Zaid is standing.

The predicate may consist of a verb and a predicate adjective, as :—

رستم زوراور بود *Rustum zūrāwar būd*, Rustam was strong;

or again, of a verb and a predicate noun referring to the subject, as :—

قباد پادشاه بود *Qubād pādshāh būd*, Qubād was a king;

or again, of a verb and an object, as :—

صیاد شیر را کشت *ṣaiyyād shīr rā kūsh*, the hunter killed the tiger;

or again, of a verb and its object, together with a predicate noun, or predicate adjective referred to the object, as :—

بیچاره ملک را دشنام داد *bīchāra malik rā dushnām dād*, the unfortunate man abused the king;

پادشاه اورا وزیر کرد *pādshāh ūrā vazīr kārd*, the king appointed him vazīr.

The subject may not need expression by a particular word in cases where the termination of the verb sufficiently expresses the subject, or in cases where the subject is indefinite, as:—

پُرسید *pūrśid*, he asked.

گفتند *gūftand*, they said.

بنا کرده اند *binā karda and*, they (indefinite) have built.

آورده اند *āwarda and*, they (indefinite) have said.

بدانند *bidānand*, let them (indefinite) know.

معلوم میشود *ma'lūm mīshavad*, it appears.

CONCORD

The concord of the verb with the subject is simple, that is to say, generally speaking, a singular subject requires a verb in the singular, and a plural verb follows a plural subject, as:—

پادشاه اشارت کرد *pādshāh iṣhārat kard*, the king made a sign.

برادران حَسَدَ بُرْدَنَد *birādarān ḥasad burdānd*, the brothers bore envy.

خواهرانش گریستند¹ *khāharānash giristānd*, his sisters wept.

A plural *inanimate* subject, however, takes a singular verb, as:—

کتابها چاپ میشود *kitābhā chāp mīshavad*, books are printed;

though in such cases also, in modern Persian more especially, the verb may occasionally be put in the plural, as:—

بعضی فوارها با هم بلند میشندند *ba'ze fawārahā bāham bulānd mīshu-dānd*, several fountains were playing at once.

If, however, the plural inanimate subject be an Arabic plural, the verb must always be in the singular, as:—

اشجار بار آورده است *ashjār bār āwarda ast*, the trees are in fruit.

¹ It should be observed that , following خ, as in خواهر, is not pronounced.

Occasionally also a plural animate subject takes a singular verb in modern colloquial Persian, as:—

زنان و مردان زیادی پیدا بود *zan o mard i ziyanā paidā būd*, many men and women appeared.

When the subject has a numerical adjective qualifying it, the verb should be in the singular by classical usage, as:—

پنجاه نفر مجروح گشت *panjāh nafar majrūh gasht*, fifty people were wounded.

Sometimes, however, in modern usage this rule is not observed, as for instance, در دست گرفته بودند *dast-e sīyād nafar sar. i. chūbbā gul basta dar dast girifta būdand*, two or three hundred people were holding in their hands nosegays tied to sticks. The singular verb is, however, more elegantly used. When, however, the plural of the numeral adjective is used to denote large collective numbers the verb must be in the plural, as:—

آمدهند ماردها صدها *āmadand sadhā mardum āmadand*, hundreds of people came.

A collective noun in the singular takes a plural verb, as:—

خلق از عذاب تو برهند *khalq az 'azāb. i. tū birihand*.

Two or more *personal* subjects, especially when pronouns, take the verb in the plural, as:—

من و امپراطور قدری صحبت کردیم *man wa Imperātor qadre ṣuhbat kardīm*, I and the Emperor talked for a while.

من و او رفته *man wa u raftīm*, I and he went.

Two or more *impersonal* subjects take the verb in the singular, as:—

باغچه و حوض و مهتابیست *bāghcha wa hauz wa mahtābīst*, there is a garden, a reservoir, and a terrace.

ورت مال و جاهست وزرع و تجارت *warat māl u jāhast wa zar' u tijārat*, even though thou possessest riches and honour and lands and merchandise.

THE OBLIQUE CASES

The object of a verb is generally put in the Accusative Case, formed by adding *ل*, *rā* to the crude form of the noun or its equivalent, as:—

دُزد را گرفتار کردند *duzd rā giriftār kardand*, they arrested the robber.

همه را بدرگاه ملک حاضر آوردند *hama rā badargāh-i. malik hāzir āvar-dand*, they brought them all to the court of the king.

In cases where there can be no doubt as to the object, *ل*, *rā* may be dispensed with, as:—

ملک سر و چشم ببروید *malik sar o chashm bibūsid*, the king kissed his head and eyes.

The Genitive Case is expressed in Persian most commonly by the use of the إضافت *izāfat*, which is the name given to the short vowel *kasra* placed between the two nouns between which the relationship is desired to be expressed, as:—

پادشاه ایران *pādshāh-i. īrān*, king of īrān.

کتاب معلم *kitāb-i. mu'allim*, the teacher's book.

آسایش عمر *āsāish-i. 'umr*, comfort of life.

The Dative Case is expressed in two ways:

(a) By adding *ل*, *rā* to the crude form of the noun, as:—

ملک را پروای او نبود *malik rā parwāe ū nabūd*, the king had no thought for him.

(b) By means of the preposition *با* *ba*, as:—

بولایت دیگر رفت *ba wilāyat-i. dīgar raft*, he went to another country.

کتاب را بپسر داد *kitāb rā ba pisar dād*, he gave the book to the boy.

This mode of expressing the dative is convenient in cases where the accusative of the object has to be expressed by the use of *ل*, *rā*, as in the last example.

The Vocative Case is formed in two ways :

(a) By placing the interjection **ای** *ai* before the nominative, singular or plural, as :—

ای مرد *ai mard*, O man ! ای مردان *ai mardān*, O men !

(b) By affixing an *alif* to the nominative singular, as :—

دوست *dūstā*, O friend ! خدایا *khudāyā*, O God !

This *alif* is called *الفِ نِدَاء* *alif-i. nidā*, 'the alif of calling.'

The Ablative Case is formed by the use of the preposition **از** *az*, as :—

از خانه بدر رفت *az khāna bādar raft*, he went out of the house.

پول از من گرفت *pūl az man girift*, he took money from me.

The Locative Case is formed by using one of the prepositions **با** *ba*, **در** *dar*, **بر** *bar*, as :—

در شهر بغداد *dar shahr-i. Baghdād*, in the city of Baghdad.

بر زمین افتاده *bar zamān uftāda*, fallen to the ground.

In modern colloquial Persian the locative is very commonly expressed by the crude form of the noun alone, with no preposition, as :—

اطاق مادرم است *uṭāq-i. mādaram ast*, she is in my mother's room.

اسبم را بردہ بُوَّدم رودخانہ آب بدهم *aspam rā burda būdam rūdkhāna āb bidham*, I had taken my horse to water him at the river.

The Instrumental Case is most conveniently expressed by using the preposition **با** *ba* :—

با شمشیر کشت *ba shamshīr kusht*, he killed with the sword.

DEFINITION OF THE NOUN

There is no such thing as an article in Persian, definitiveness being obtained by omitting to affix to the noun the sign of indefiniteness. This sign is in the form of the letter **ی** *yā*, and is called in

Persian **یای تنكیر** *yāe tankīr*, 'the *yā* of indefiniteness.' Thus, عاقلی را پرسیدند *'āqīlī rā purśīdand*, they asked a wise man. Omitting the *yā*, and writing ل, عاقل 'āqīl rā, the meaning would be 'the wise man'.

After the letter ل, this *yā* takes the form ه (hamza), as:— بند *bandāi*, a slave.

THE GOVERNMENT OF THE VERB

The transitive verb in Persian usually takes an accusative of the object, as:—

میلکزاده را شنیدم *malikzāda rā shunīdam*, I have heard of a king's son.

این میلک را دشمن داد *īn malik rā dušnām dād*, this man abused the king.

در را پیش کن *dar rā pīsh kun*, shut the door.

Many verbs, however, are constructed with prepositions:—

میلک در وی نظر کرد *malik dar wai nāzār kard*, the king looked upon him.

از من گرفتند *az man giriftand*, they took (it) from me.

بر اسب نشست *bar asp nīshast*, he mounted his horse.

Verbs of giving take an accusative of the object and a dative of the person, as:—

دوست را چندان قوت نماید *dūst rā chandān qurovat madīh*, do not give your friend so much power.

If, however, it is essential to define the object by the use of را *rā*, the dative is expressed by the preposition به *ba*, as:—

اسپ را به یوسف دادم *asp rā ba Yūsuf dādam mādiyān rā*
را بپرسش *ba pisarash*, I gave the horse to Yūsuf and the mare to his son.

Impersonal verbs are also in use in Persian, and are used only in the 3rd person singular. Those in most common use are the verbs بایستن *bāyīstan*, to be necessary or proper, and شایستن *shāyīstan*, to be fitting, which make باید *bāyad* and شاید *shāyad*.

respectively. If the person is expressed it more commonly precedes the verb in the dative case with *l*, *rā*, as:—

باید پادشاه را *pādshāh rā bāyad*, the king ought or must; but it may be put in the subjective case, as:—

باید تو خوار سیب بخri *tū bāyad ki dah kharvār sīb bikhari*, you must buy ten asses' loads of apples.

When the person is not expressed the construction will be as follows:—

باید دانست که *bāyad dānist ki*, one should know that.

چه باید کرد *chi bāyad kard*, what should be done?

where the apocopated infinitive is used. Or the verb is used absolutely, چنانکه باید و شاید *chunānki bāyad o shāyad*, as is fitting and proper. Or again, the aorist may be used, the person being indicated by the verb itself, as:—

باید بروم *bāyad biravam*, I must go.

The 3rd person singular of the aorist, present, past, past imperfect or conditional of بایستان *bāyistan* may be used in this impersonal construction, as:—

بایستی رفت *bāyistī raft*, he ought to have gone.

The 3rd person singular of the aorist (or present) of the verb توانستن *tawānistan*, to be able, is also used impersonally with the apocopated infinitive, as:—

که نمی توان با نوع و اقسام *ba anwā' wa aqsām ki namī tawān* شرح داد *sharh dād*, in various ways which it is impossible to describe.

کرد نتوان این طور هرگز *intāur hargiz na tawān kard*, one could never act in such a way.

With regard to construction of sentences, an important point to remember is that in many cases where in English a passive construction is used, this is not permissible in Persian. For instance:— the observatory tower is built upon a high hill, will in Persian appear thus: برج رصد خانه روی تپه بُلندی ساخته اند *burj-i. rasad*

khāna rū.i. tapa.i. bulandī sākhta and, i.e. they have built the observatory tower on a high hill.

For the rest, the construction of the Persian sentence offers no special difficulties.

THE CONCORD OF THE PERSIAN ADJECTIVE

The absence of any grammatical gender in Persian is a great assistance to the beginner, the adjective is indeclinable and undergoes no change for the sex of the qualified word. Thus, نیک *nīk*, good. A good man, *mard.i. nīk* مرد نیک, or نیک مرد *nīk mard*. Good men, *mardumān.i. nīk* مردمان نیک, or نیک مردمان *nīk mardumān*.

It will thus be seen that the adjective may precede or follow the noun, with this difference, that when the adjective follows the noun it must be connected with it by an اضافت *izāfat*.

The comparison of adjectives is effected by adding بـ *tar* for the comparative, and تـ *tarīn* for the superlative, as:—

خانه مـ بـ بـ *khāna.i. man buzurgtar az khāna.i. īst*,
my house is larger than his.

خانه قـ بـ بـ *khāna.i. Qāzī buzurgtarīn.i. khāna hā'st*,
the Qāzī's house is the largest of all
the houses.

Or we may use another construction for the superlative, and say:—

از هـ بـ *az hama bihtar*, best of all.

THE NEGATIVE (نـی *nāhī*)

Negative statements are made by prefixing نـی to the verb:—

برادرم نـی *birādaram naraft*, my brother did not go.

Prohibitions (نـی *nafī*) are implied by the prefix نـی to the imperative:—

مـیو سـخـن مـکـوی *hamchū sukhun magū*, do not say such
a thing.

In modern colloquial Persian prohibition is expressed more commonly by prefixing **ن** to the imperative:—

آنجا *ānjā naraū*, do not go there.

The negative of the infinitive is **ن** *nā*: **ن** *گفتن* *nā guftan*, not to say; **ذکر** *z̄ikr* **ن** *kardan*, not to mention.

THE INFINITIVE

The infinitive is used—

(a) As subject, as:—

مُرَدَّتَ بِهِ كَمَرْدُمْ آزَارِي *murdāt bih ki mardum azāri*, thy death is better than the oppression of mankind.

(b) As a noun-equivalent, in any case, as:—

صُنْعَتْ كُشْتِيْ گُرْفَتْنَ *san'at.i. kushṭī girftan*, the art of wrestling.

فَائِدَةٌ كَهْ ازْ رَاسْتِيْ كَرْدَانِ. ہَشَانْ ہَشِيلْ *fāida ki az rāstī kardan.i. h̄shān h̄shīl*
حَاصِلْ شَوَدْ *shavad*, the advantages which are reaped from their well-doing.

(c) As object depending on certain verbs:—

كَسْ نَيَارَدْ گُلْمَ وْ دَسْتْ دَرَازِيْ *kas nayārad گُl̄m o dast darāzī kardan*,
کرْدَنْ no one will dare to practise tyranny and high-handedness.

(d) As one of two objects, depending on certain verbs:—

اُورَا پِيشْ مَلِكَ آمدَنْ نَكْنَاشَتَنَدْ *urā p̄ish.i. malik āmadan naguzāsh̄tand*,
they would not allow him to present himself before the king.

(e) As a verbal adjective denoting fitness, necessity, &c.

With the affix **ی** (called **لیاقت** *yā.i.liyāqat*, 'the *yā* of fitness'), the infinitive is used to denote suitability, propriety, sufficiency, &c.

هَرَآنْچِيْ كَرْدَانِيْ بُودْ *harānchi kardanī būd*, whatever was to be done.

آبِ اِنْ جَوْ خُورَدَنِيْ نِيَسْتَ *āb i injū khūrdanī nīst*, the water of this stream is not fit to drink.

رُفتني طهرانم پول نقد ندارم *raftanīyi Tehrānam pūl-i. nāqd nadāram*, I have not cash sufficient for my journey to Tehrān.

Conditional Sentences. Condition may refer either to past or future time, consequently two constructions occur in Persian.

For cases in which both protasis and apodosis relate to bygone time the tense called by Persian grammarians ماضی شرطی *māṣīy-i. shartī*, the conditional past, is used in both clauses, as:—

اگر این دانا بودی کار او با نادان بدبنجا نرسیدی *agar īn dānā būdī kār-i. u bā nādān badīnja narāsīdī*, had this man been wise his business with a fool would not have come to this pass.

This is the almost invariable construction in classical Persian.

In modern Persian, however, the aorist is sometimes used in the apodosis:—

اگر بند نمیتوانستم این کار بکنم چه جهت داشت که قبول کنم و اخر هم شرمسار شوم *agar banda namītawānistam īn kār bikunam, chi jihat dāsh̄t ki qabūl kunam wa ākhir ham sharmsār shavam*, if I had not been able to carry out this work why should I accept it and be put to shame in the end ?

Where both protasis and apodosis relate to future time, it is most usual to employ the preterite in the former clause, and the future, simple or compound¹, in the latter clause, as:—

اگر برادرم آمد بگویم *agar birādaram āmad bigūyam*, if my brother comes I will tell him.

In such a case as this, however, the simple future may be used in both clauses, as:—

اگر باید بگویم *agar biyāyad bigūyam*.

¹ The simple future denotes imminence or proximity, the compound future a more remote contingency.

The following is an example of the use of the preterite in the protasis followed by the compound (remote) future in the apodosis:—

اگر ماندنی شدم البتہ شرفیاب خواهم شد agar māndanī shudam albatta sharfīyāb khāham shud, if I should have to stay (in the city) I will certainly have the honour (of paying you a visit).

The conditional in a negative proposition is similarly constructed:—

باو عاید نداشت و گرنه سفارش مخصوص نوشته بودم they did not return it to him, otherwise I would have written a special message.

It will be observed that in this example the preterite is employed in the apodosis instead of the past conditional; this is not infrequent.

ORATIO RECTA

Reported Speech. As a general rule the words of the speaker are quoted in their original form introduced by ک *ki*, called by Persian grammarians کافی بیانیہ *kāfi bayāniya* ('the explicatory *kāf'*), thus:—

He asked what was the matter with him,
پرسید که اورا چه حالت است *pursid ki urā chi hālat ast*,
lit. He asked, saying, What is his condition ?

The following extracts from both classical and modern Persian will serve as exercises in reading, and also as illustrations of the general principles of syntactical construction which have been dealt with in the foregoing pages. A glossary of the words occurring in the extract from the *Gulistān* of *Sa'di* will be found at pp. 22 to 29.

FROM THE GULISTĀN OF SA'DI, Book VII

1 مال از ترای آسایشی عمرست - نه گردد
 māl az bahrāi āsāishī 'umrast - na gird

کردن مال
 māl kardan.i.

2 عاقلی را پُرسیدند که نیکبخت کیست - و بدبخت گدام -
 kudām badbakht wa kist nēkbakht ki pursidand rā 'aqīlē

گفت نیک بخت آنکو خورد و یکش - و بدبخت آنکه
 ānki badbakht wa kisht wa khurd ānki bakht nūk guft

مُرد و هشت
 hisht wa murd

3 بیخش و میخت متنی که نفع آن بتو بازگرد

4 دو کس رنج بیهوده بردن و سعی بی فائده کردند - یکی آنکو مال
 andowxt و نخورد و دیگر آن که علم آموخت و عمل نکرد -

5 علم آز بهر دین پرورادنست - نه آز ترای دُنیا خُردن
 بیت

هر که پرهیز و علم و زهد فرُوخت ۰ چرمنی گرد کرد و پاک بسوخت

6 مُلک آز خردمندان جمال گیرد - و دین از پرهیز گاران کمال
 پذیرد - پادشاهان بنصیحت خردمندان آز آن محتاجترند که

خردمندان بقُرَیتی پادشاهان

قطعه

7

پند آگر بشنیوی ای پادشاه در همه دفتریه ازین پند نیست

جز تخریب مُلک مُلک مُلک مُلک مُلک مُلک مُلک نیست

8 یه چیز بی یه چیز پایدار نمایند - مال بی تجارت - و علم بی
 بُخت و مُلک بی سیاست -

9 رَحْم آوردن بریندان ستمست بر نیکان - و عفو کردن از ظالمان
 جو رست بر مظلومان -

10 بَرْدُوْسْتِي پادشاهان اِعْتِمَاد تَبَایِد کَرَد وَتَرَآواز خُوش کوْدَکان غَرَّة
تَبَایِد شُد کَه این بَجَوانِي مُتَبَدَّل گَرَّد و آن بَجَوانِي مُتَغَيِّر

11 دُشَمِنِي مَعِيف کَه دَر طَاعَت آَيَد وَدُوْسْتِي نُمَایِد مَفْصُود وَيْ جُز آن
نِيَسْت کَه دُشَمِنِي قَوَّى گَرَّد - وَكُفَّشَ آنَد کَه بَرْدُوْسْتِي
دُوْسْتَان اِعْتِمَاد نِيَسْت تا بَشَمْلُق دِشَمَانَ چَو وَسَد

12 هَر کَه دُشَمِن کِبُّوْچَك را حَقِير شُمَارَد بَهَانَ مِيَمَانَد کَه آَيَشِنِي اِنَدَك را
مُهَمَّل مِي گَذَارَد
قطْعَه

اِمِرُوز بَكُش کَه مِيَتَوَانَ كُشت ٠ کَتَشِنِي کَه بُلَنَد شُد جَهَان سُوْخَت
مَكَذَارِي کَه زَوْ كُشَد كَمَان را ٠ دُشَمِنِي کَه بَتَيْرِي مِيَتَوَانَ دُوْخَت

13 سُخْنِن تَرْمِيَان دَوْد شَمَن چَنَان گُوْيِي کَه اَكَرْ دُوْسْت گَرَّدَنَد شَرِمِنَه تَبَاشِي
قطْعَه

دَر سُخْنِن بَادُوْسْتَان آَهِستَه باش ٠ تا تَبَارَد دُشَمِن خُونَخَوار گُوش
پِيشِن دِيَوار آَنْجِيَه گُوْتِي هُوش دَار ٠ تا نِباشَد دَر پَس دِيَوار گُوش

14 هَر کَه با دُشَمَانِي دُوْسْتَان خِود مُلْحَن كُنَد سَر آَيَارِي دُوْسْتَان دَارَد
بَيَت

بَشُوْيِي اَيِّ خِرَدَمَنَد از آن دُوْسْت دَسْت کَه بَادُشَمَانَت بُوْد هَم نِيَسْت

15 چُون در إِمْفَايِي كَارِي مُتَرَدِّي باشِي آن طَرَفِ اِخْتِيَارِي كُن کَه بَيِّنِي
آَزَار تَر بَرَايَد
بَيَت

بَامِرُوم سَهَل گُوشِي دِشَوار مَكْوُي ٠ با آنَكَه دِر مُلْحَن زَنَد جَنَكِي مَجُوْيِي

16 بَر عَيْزِر دُشَمِن رَحَمَت مَكَنْ کَه اَكَرْ قَايِر شَوَّد بَرْتُو نَبَخَشَيَاد - بَيَت -

دُشَمِن چَو بَيَنِي نَاثَوانِي لَاف از بُرُوتِ خِود مَرَن
مَغْزِيَسْت دَرَقَرِي اِسْتَخَوانِي مَرَدِيَسْت دَرَقَرِي بَيَرَقَن

17 دَوْ كَس دُشَمِن مُلَك وَدِينَنَد پادشاه بَيِّنِي جَلْم و زَاهِد بَيِّنِي عَلْم
بَيَت

بَر سَر مُلِيك مَبَادَا مَيَلِك فَرَمَان دَه کَه حُدَا را تَبَيَّوْد بَنَدَه فَرَمَان بَرَدار

18 خبری که دانی که دلی بیازاره ٹو خاموش باش تا پیگری بیارد
بیت
بُلْبُلًا مُزَّدَةَ تَهَارَ بِيَارَ خَبَرِ بَدَ تَبُومَ بَازَ لَذَارَ

19 هر که نصیحت خود رائی میکند او خود نصیحت دیگری محتاج است
20 هر که در حالت یوانای نیکی نکند در وقت ناتوانی سختی بیند
بیت

بَدَ أَخْتَرَ قَرَازَ تَرْمُدْ آزَ ارَ نِيَسْتَ كَهْ رُوزِ مُصِيَّبَتْ كَشْ يَارَ نِيَسْتَ
21 هر که با دانایر از خود بحث کند تا بیدانند که دانا آست بیدانند
که نادان آست
بیت

چُونْ دَرَ آيَدَ بَوَ ازْ تَوْيَ بَسْخُنْ گَرْجِعَ يَهْ دَانِي إِعْتِرَاضَ مَكْنُ

22 هر که عالم خواند و عمل نکرد بدان ماند که گاو راند و تخم تیشاند
23 مشک آتست که خود بیبوید نه آن که عطار بیگوید - دانا چون طبله
عطارست خاموش و هنر نمای - و نادان چون طبل غازیست
بلند آواز و میان تهی -

24 آندک آندک خیلی شود و قطره قطرة سیلی گردد یعنی آنان که
دستی قدرت ندارند سنگ حردہ نگاه دارند تا بوقت فرست
دمار از دماغ خصم بر آرند -

25 دو کس مردند و حسرتی بی فائده بردند - یکی آنکه داشت و نخورد
دیگر آنکه دانیست و نکرد -

Vocabulary

1 a	That (demonstrative),	<i>ān</i> آن	
From, than, concerning,	<i>az</i> از	That one who,	<i>ānki</i> آنکه
For the sake of,	<i>azbahr.i.</i> ازبهر	That which,	<i>ānchi</i> آنچه
For the purpose of,	<i>azbarā.i.</i> ازبرای	This,	<i>in</i> (or <i>īn</i>) این
Comfort,	<i>āsāish</i> آسایش	To acquire,	<i>andūkhtan</i> اندوختن

To learn,	<i>āmūkhtan</i> آموختن	b
If,	<i>agar</i> اگر	<i>bikush</i> بیکش
To bring,	<i>āwardan</i> آوردن	<i>buland</i> بُلند
Reliance,	<i>ītimād</i> اعتماد	<i>bāshī</i> باشی
Voice, sound,	<i>āwāz</i> آواز	<i>bā</i> با
3 p. sing. pres. of <i>āmadan</i> ,	<i>āyad</i> آید	<i>bāsh</i> باش
To come,	<i>āmadan</i> آمدن	<i>bāshad</i> باشد
3 p. pl. pres. are,	<i>and</i> اند	<i>bushū</i> بشوی
Fire,	<i>ātish</i> آتش	<i>buvad</i> بُود
Small, little,	<i>andak</i> آندک	3 p. sing. aor. of <i>barāmadan</i> براید
Little by little,	<i>āndak</i> آندک	To turn out, <i>bar āmadan</i> برآمدن
To-day,	<i>imrūz</i> امروز	To forgive, <i>bakhshūdan</i> بخشودن
Gentle, quiet,	<i>āhista</i> آهست	Thou seest, <i>bīnī</i> بینی
Torment, annoyance,	<i>āzār</i> آزار	Moustaches, <i>burūt</i> بُرُوت
Oh !	<i>ai</i> ای	May there be, <i>bād-bādā</i> باد—بادا
Performance,	<i>imzā</i> امضای	A servant, <i>banda</i> بندہ
Star,	<i>akhtar</i> اختر	Nightingale, <i>bulbul</i> بلبل
Choice,	<i>ikhtiyār</i> اختیار	Oh ! nightingale, <i>bulbulā</i> بلبلا
A bone,	<i>ustukhān</i> اُستخوان	Spring time, <i>bahār</i> بھار
To afflict,	<i>āzurdan</i> آزردن	Owl, <i>būm</i> بُوم
Afflicting,	<i>āzār</i> آزار	Argument, <i>bāhs</i> بحث
He is, it is,	<i>ast</i> است	With that, <i>ba ān</i> = <i>badān</i> بدان
Objection,	<i>ītirāz</i> اعتراض	(Prep.) To, with, <i>ba</i> بـ, <i>ba</i> بـ
Traversing,	<i>ītirāz</i> اعتراض	For, <i>barāe</i> برای
Those who,	<i>ānān ki</i> کائنات	Part, lot, sake, <i>bahr</i> بھر
To scatter,	<i>afshāndan</i> افشاردن	Bad, evil (pl. <i>badān</i>), <i>bad</i> بد
Although,	<i>agarchi</i> اگرچه	Unfortunate, <i>bādbakht</i> بدبخت
		Fortune, <i>bakht</i> بخت

Prefix to imperative, <i>bi</i> بـ	Before, <i>pish.i</i> پیشـ
Bestow, <i>bibakhsh</i> بخشـ	Behind, <i>pas.i</i> پسـ
To bestow, <i>bakhshid</i> بخشـیدن	Garment, shirt, <i>pīrahan</i> پرہنـ
Again, back, <i>bāz</i> بازـ	Lasting, <i>pāedar</i> پایدارـ
To thee, <i>batū</i> بـتو	
Vain, useless, <i>bīhūda</i> بـیهودـه	
To bear, suffer, <i>burdan</i> بـردنـ	Thou, <i>tu</i> توـ
(Privative) Without, <i>bī</i> بـی	Sign of comparison, <i>tar</i> تـرـ
Prefix for simple future or subjunctive, <i>bi</i> بـ	Commerce, <i>tijārat</i> تـجارتـ
Thou wilt hear, <i>bishnavī</i> بشـنـرـی	Up to, till, that, <i>tā</i> تـاـ
Good, better, <i>bīh</i> بـیـهـ	To be able, <i>tawānistān</i> تـوانـسـتـنـ
Better than this, <i>bī az bīn</i> بـیـ اـزـ بـیـنـ	(Impers.) One can, <i>tawān</i> تـوانـ
Upon, to, <i>bar</i> بـرـ	Hesitation, <i>taraddud</i> تـرـدـدـ
(Impers.) One should, <i>bāyad</i> بـایـدـ	Powerful (in comp.), <i>tawān</i> تـوانـ
It is fitting, <i>būyad</i> بـوـیدـ	Power, <i>tawānāī</i> تـوانـانـیـ
It smells, <i>būyad</i> بـوـیدـ	Empty, <i>tuhī, tilī</i> تـهـیـ
To smell, <i>būndan</i> بـوـدـنـ	Arrow, <i>tīr</i> تـیرـ
	Seed, <i>tukhm</i> تـنـخـمـ

پـ

To ask, <i>pursīdan</i> پـرسـیدـنـ	Beauty, <i>jamāl</i> جـمـالـ
To cherish, <i>parwardan</i> پـرـوـرـدـنـ	Except, <i>juz</i> جـزـ
Abstinence, <i>parhāz</i> پـرـهـیـزـ	Oppression, <i>jaur</i> جـوـرـ
Clean, entirely, <i>pāk</i> پـاـکـ	Youth, <i>jawānī</i> جـوـانـیـ
To acquire, <i>pāzīrūstan</i> پـذـیرـفـتـنـ	Answer, <i>jawāb</i> جـوـابـ
To accept, <i>pāzīrūstan</i> پـذـیرـفـتـنـ	World, <i>jahān</i> جـهـانـ
A king, <i>pādshāh</i> پـادـشاـهـ	War, strife, <i>jang</i> جـنـگـ
Admonition, <i>pānd</i> پـنـدـ	Imper. of <i>justan</i> , <i>jū</i> جـوـیـ
	To seek, <i>justan</i> جـسـتـنـ

زـ

ج ch

Thing,	چیز <u>chīz</u>
What?	چی <u>chi</u>
How much more,	چه رسد <u>che rēsd</u>
How? when, since,	چون <u>chūn</u>
When, if,	چو <u>chu</u>
So, in such a way,	چنان <u>chunān</u>

ح h

Contemptible,	حقیر <u>haqīr</u>
Clemency,	حلم <u>hilm</u>
Necessity,	حاجت <u>hājat</u>
Condition,	حالت <u>hālat</u>
Regret,	حسرت <u>hasrat</u>

خ kh

To eat, enjoy,	خوردن <u>khurdan</u>
In pass. to suffer, be affected by.	

Harvest,	خرمن <u>khirman</u>
Wisdom,	خرد <u>khirad</u>
Wise,	خردمند <u>khiradmand</u>
Pleasant, sweet,	خوش <u>khūsh</u>
Blood,	خون <u>khūn</u>
Bloodthirsty,	خونخوار <u>khūnkhār</u>
Poss. pronoun (relating to principal subject),	خود <u>khūd</u>
God,	خدا <u>khudā</u>
Tidings,	خبر <u>khabar</u>

Silent,	خاموش <u>khāmūsh</u>
To read, learn,	خواندن <u>khāndan</u> (often pronounced <u>khundan</u> .)
Much, a deal,	خیلی <u>khailī</u>
Fragments,	خُردہ <u>khurda</u>
Enemy,	خُصم <u>khāṣm</u>

د d

Two,	دو <u>du</u>
Other,	دیگر <u>dīgār</u>
Religion,	دین <u>dīn</u>
The world,	دُنیا <u>dunyā</u>
(Prep.) in,	در <u>dar</u>
A door,	در <u>dar</u>
Records,	دَفَّتَر <u>daftār</u>
Friend,	دُوست <u>dūst</u>
Friendship,	دُوستی <u>dūstī</u>
Enemy,	دُشمن <u>dushman</u>
Enmity,	دُشمنی <u>dushmanī</u>
To pierce, sew,	دُوختن <u>dūkhtan</u>
3 p. sing. aor. of <i>dāshtan</i> ,	دارد <u>dārad</u>
	داشت <u>dāshṭan</u>
To have, hold,	دَاشتَن <u>dāshṭan</u>
Rough, difficult,	دُشوار <u>dushwār</u>
Participle and Imper. of	دَادَن <u>dādan</u> , دَه <u>dih</u>
	دادن <u>dādan</u>
To give,	دادن <u>dādan</u>
To know,	دانستن <u>dānistān</u>
Wise, knowing,	دانَا <u>dānā</u>

Ruin,	damār	دمار	Three,	sīh
Brain,	dimāgh	دماغ	Government,	siyāsat
A wall,	dīwār	دیوار	Tyranny,	sītam
			Word, speech,	sukhun
			Head,	sar
Sign of obj. case and also of dative,	rā	را	To have as one's object, <i>sar.i.</i>	
Grief, vexation,	ranj	رَنْج	سِرچیزی داشتن	
Mercy, pity,	rahm	رَحْم	Easy, gentle,	sahl
3 p. sing. aor. of	rasad	رَسَد	To speak gently,	سَهْلَ گَفْتَن
To arrive,	rasīdan	رسیدن	Hardship,	sakhtī
What then of,	رَسَد	تابه - چه رَسَد	A torrent,	sail
Mercy,	rahmat	رَحْمَت	Stone,	sang
Opinion,	rā'e	رَأْي	Pebble, <i>sang khurda</i> سک خردہ	
Selfwilled, conceited,	خودرایی	خود رایی	Effort,	sai'i
Day,	rūz	روز		شیعی
To drive,	rāndan	راندن		ش
			To hear,	shūnidan
			(Aor. stem,	شو
Devotion, abstinence,	zuhd	زُهد	To become,	shudan
String of a bow,	zīh	زیہ	To account,	shumurdan
To string (a bow),	zīh	زیہ کردن		(A. S. shumār)
			Ashamed,	sharminda
To strike, knock,	zadan	زدن	To wash,	shustan
To boast,	lāf zadan	لاف زدن	Imp. of <i>shustan</i> ,	bishū
Devotee,	zāhid	زاہد	3 p. sing. aor.	شَوَّد
			of <i>shudan</i>	شَدَّن
				صلح
To burn,	sūkhtan	سُوختن	Peace,	sulh
(both trans. and intrans.)			؟ ص	

	ض		To sell, <i>farūkhtan</i> فروختن
Weak,	ضعیف <i>zā'if</i>		Order-giving, <i>farmān dīh</i> فرمان ده
	ط		Order-obeying, <i>farmān bardār</i> فرمان بردار
Obedience,	طاعت <i>tā'at</i>		Order, <i>farmān</i> فرمان
Tray,	طبق <i>tabla</i>		To order, <i>farmūdan</i> فرمودن
Drum,	طبق <i>tabl</i>		(A. S. and imp., <i>farmā</i> فرمای)
Direction,	طرف <i>taraf</i>		Opportunity, <i>furgat</i> فرصت
	ظ		
Oppressor,	ظالم <i>zālim</i>	ق	Propinquity, <i>qurbat</i> قربت
Oppression,	ظلم <i>zulm</i>		Strong <i>qawī</i> قوی
	ع		Fragment, <i>qī'a</i> قطعه
Allotted span of life,	عمر <i>'umr</i>		Powerful, <i>qādir</i> قادر
Wise man,	عاقل <i>'aqil</i>		Drop, <i>qatra</i> قطره
Intelligence,	عقل <i>'aql</i>		Drop by drop, قطره قطره
Learning,	علم <i>'ilm</i>		Power, <i>qudrat</i> قدرت
Learned man,	عالیم <i>'ālim</i>		
Practice, rule,	عمل <i>'amal</i>	ک	
Pardon,	غفران <i>'afū</i>		Rel. particle, Who, which, <i>ki</i> که
Weakness,	عجز <i>'ajz</i>		Particle introducing the
Perfumer,	عطار <i>'attār</i>		words of the speaker, که که
	غ gh		Which ? <i>kudām</i> که که
To be deceived,			Who ? <i>ki</i> که که
	<i>ghirra shudan</i> غرر شدن		Because, so that, <i>ki</i> که که
Acrobat,	غازی <i>ghāzī</i>		To do, make, <i>kardan</i> کردن
	ف f		(A. S. <i>kun</i> کن)
Advantage,	فائدة <i>fā'ida</i>		Perfection, <i>kamāl</i> کمال

(After <i>jl</i>) than,	<i>ki</i> که	ل
Boy,	<i>kūdak</i> کوڈک	لaf
Little, small,	<i>kūchak</i> کوچک	لaf زدن
	کاتش = که آتش	
3 p. s. aor. of <i>kardan</i> , <i>kunad</i>	کند	m ^m
Bow,	<i>kamān</i> کمان	مال
Work, business,	<i>kār</i> کار	مُردن
Person,	<i>kas</i> کس	مِنْت
To sow,	<i>kishtan</i> کشتن	مُلک
گ		
Around,	<i>gird</i> گرد	مُحتاج
To collect, amass,	گرد کردن	مظلوم
3 p. sing. pret. of	گفت - گفتن	مُتبدل
To say,	<i>guftan</i> گفتن	مُتغیر
3 p. s. aor. of	<i>gardad</i> گردد	مَقْسُود
	of	
To become	<i>gardidān</i> گردیدن	Prefix of habitual or
	or	present action,
To turn, become,	<i>gashtan</i> گشتن	می
3 p. s. aor. of	<i>gīrad</i> گیرد	مـ
To seize, acquire,	<i>girifstan</i> گیرفتن	میان
Affix denoting agency,	<i>gār</i> گار	مُترد
Although,	<i>garchi</i> گرچه	مَردم
Imp. of	<i>guzār</i> گذار	maghz
To leave,	<i>guzāshitan</i> گذاشتن	مغز
Imp. of <i>guftan</i> ,	<i>gū</i> گوی	Kernel,
Thou sayest,	<i>gū-i</i> گوئی	maghz
Ear,	<i>gūsh</i> گوش	A man,
		مَرْد
		A king,
		malik
		Good tidings,
		<i>muzhdā</i> مُزْدَه
		Calamity,
		<i>musībat</i> مُصَبِّت
		3 p. sing. aorist from
		مَآند

To resemble, <i>mānistan</i> مانستن	Ignorant, <i>nādān</i> نادان
	or
To remain, <i>māndan</i> ماندن	To keep, <i>nigāh dāshṭan</i> نگاه داشتن
Musk, <i>mushk</i> مُشك	
Empty, hollow, <i>miyān</i> میان	و ^w
	میان نهی <i>tīhī</i>
Neglected, <i>muhmal</i> مُهمَل	(Conj.) And, <i>wa</i> و
May there not be, <i>mabādā</i> مبادا	Him, <i>wai</i> وی
	Time, <i>waqt</i> وقت
ن ⁿ	
Not, <i>na</i> ن	To leave, <i>hīghtan</i> هشتن
Good, <i>nīk</i> نیک	Every, all, <i>har</i> هر
Fortunate, <i>nīkbakht</i> نیکبخت	All, every, <i>hama</i> همه
Imp. of <i>nīhādan</i> , <i>nīh</i> نه	Sense, alertness, <i>hūsh</i> هوش
To place, <i>nīhādan</i> نهادن	A companion, friend, <i>ham nīshast</i> هم نشست
Profit, <i>naf'</i> نفع	
Advice, <i>nāṣīḥat</i> نصیحت	ی ^y
There is not, <i>nīst</i> نیست	One, <i>yakī, yak</i> یک - یکی
Imp. of <i>namūdan</i> , <i>numāe</i> نمای	Friend, <i>yār</i> یار
To show, <i>namūdan</i> نمودن	That is to say, <i>yā'nī</i> یعنی

EXTRACTS FROM THE DIARY OF HIS MAJESTY NĀSIRU-D-DĪN,
SHĀH OF PERSIA, WRITTEN DURING HIS
TOUR IN EUROPE

I

Description of a House

داخل عمارت شدیم بسیار عالی و وسیع و بُریورت آست - آطراف پله که بعوارت و تالار بزرگ داخل میشود تمحضی پذیرانی کوژه های گل زیاد چیده بودند - این عمارت اطاقهای زیاد و تالار های مُتعدد آز تالار

سلام و أطاق سُفَرَةَ وَ مَنْزِلَ خَوَابِكَاهَ وَ غَيْرَهُ دَارِدَ كَهْ هَمَهْ مُزَيْنَ وَ آرَاسْتَهْ است - در آغلب اوطاقيها شيريني و شرمت و ميوه گذاشته بودند - بخاريهای اين عمارت برجلاف بخاريهای معمول ايرانست یعنی در گوشهای اطاق قدري از دیوار را بطوری خروجي از کاشي سفید جلو آورده آند که آتش را از عقب ميفروزند - بعد بواسطه مانا فينيکه درین خروجي تعبيه شده هواي گرم وارد اطاق ميشود

A building,	عمارت	All,	هم
To enter,	داخِل شُدْن	Ornamented,	مُزَيْنَ
Very,	بُسْيَار	Decorated,	آرَاسْتَهْ
Lofty,	عَالَى	Most, the generality of,	أَغْلَب
Spacious,	وَسِيع	Sweetmeats,	شِيرِينَى
Full of rooms,	بُرْ بُورْت	Sherbet, drinks,	شَرْتَت
Sides,	أَطْرَاف	Fruit,	مِيَوَهْ
Steps, stair,	پِلَهْ	To place,	گَذَاشْتَن
Hall, salon,	تَالَار	Stove, fireplace,	نَجَارِى
Large,	بُنْزُرْگ	Different from, opposite to,	بِرْ خَلَافِ
Specially for, with a view to,	تَحْصِى	Ordinary, customary,	مَعْوَل
Reception,	پَذِيرَائِى	That is to say,	يَعْنِى
Vases of flowers,	كَوْزَهَاهِيَ گُل	Corner,	گُوش
Many,	زِيَاد	A little, a portion of,	قَدْرِى
To arrange, set in order,	چِيدِن	In a sort of projection,	بَطْرَوِيِ خَرْوَجِي
Numerous,	مَتَعَدَّد	Tile, tiling,	كَاشِى
Reception room,	تَالَارِ سَلَام	White,	سَفِيد
Banqueting hall,	اطَّاقي سُفَرَة	To bring forward,	جَلَوْ آورَدن
Sleeping apartments,	مَنْزِلَ خَوَابِكَاهَ	From behind,	ازْ عَقْبَ
Et cetera,	وَغَيْرَهُ	To kindle,	افْرَوْختَن - فَرْوَختَن
To have, possess,	داشْتَن		

Afterwards, then,	بعد	To be arranged,	تعیین شدن
By means of,	بواسطه	Warm air,	هوای گرم
Opening, passage (pl. منفذ),	منفذ	To arrive at, reach,	وارد شدن

II

The same continued

حمام این عمارت در مرتبه تحتانیست که بواسطه پلے زیادی سر حمام میزود سر حمام بسیار قشنگ است صندلی و میز و نیم تخت و آنواح عطریات و گل و غیره در آنجا آماده کرده بودند - خوبنی دو گوش اطاق سر حمام بود که دو شیر آب در آن چاری میشد یکی سرد و دیگری گرم که بهتر درجه حرارت لازم باشد آب آنچه را میتوان یگاهداشت - زمین حمام را با حمیر بسیار نرم فرش کرده آند - از یکسوم حمام چند پلے چو بیست و بالای پلے ها در چه ایست که هر وقت لازم شود از آنجا هوای گرم داخل فضای حمام میکنند - شیرهای آب گرم و سرد و ملائم آطراف حمام زیاد بود -

Warm bath,	حمام	Reservoir, basin,	حوض
Story,	مرتبه	Water-tap,	شیر آب
Lower,	تحتانی	To be flowing,	جاری شدن
To the bathroom,	سر حمام	Cold and hot,	سرد و گرم
Pretty,	قشنگ	One—the other,	یکی - دیگری
Chair, chairs,	صندلی	Degree,	درجه
Table, tables,	میز	Heat, warmth,	حرارت
Couch,	نیم تخت	Necessary,	لازم
Varieties, kinds, pl. of آنواح	آنواح	May be,	باشد
Perfumes,	عطریات	One can,	میتوان
Ready,	آماده		

To keep,	نگاه داشتن	Above,	بالای
Ground-floor,	زمین	A little door,	در پجه
Matting,	حصیر	Whenever,	هر وقت
Soft,	نرم	It may be,	شود
To carpet,	فرش کردن	Expanse, space,	فَصَا
Direction,	سمت	They cause to enter,	داخل میکنند
Several,	چند	Tepid water,	آب مُلائم
Wooden,	چوبی	Round the bathroom,	اطراف حمام

III

A Journey by Rail

یك ساعت از شب رفته براو آهن رفیم - از قم اسکله تا مسافتی آز راه را از دو طرف چرا غان کرده بودند - کا لیسکه های راه آهن از کا لیسکه های مخصوص امپراطور بود بسیار خوب و وسیع و مُزین و اطاقهای متعدد از سُفره خانه و خوابگاه و اطاق یذیرانی هم مُزین پیچراخ و میز و صندلی و تخت و نیم تخت - و کا لیسکه ها همه بهم وصل بود طور یک تجمیع کا لیسکه ها آمد و رفت میشد - آشنا میکه در گشتی با ما بودند در کا لیسکه ما نیسته و شاهرا دگان و سایرین با یکد شسته کا لیسکه دیگر آز عقب می آمدند - اول مرتبه ایست که بکا لیسکه بخار می نیستیم بسیار خوب و راحت آست ساعتی پنج فرستنگ راه میرود -

Hour,	ساعت	Distance,	مسافت
Evening,	شب	Illuminations,	چراغان
To go,	رفتن	Special, private,	مخصوص
Railroad,	راه آهن	Emperor,	امپراطور
From in front of,	از قم	Good,	خوب
Landing-place,	اسکله	Furnished,	مُزین

Lamp,	چراغ	Another carriage,
Communicating,	بهم وصل	یکدسته کالسکه دیگر
In such a way that,	طور یک	می آمدند
All,	جميع	اول
Communication,	آمد و رفت (lit. coming and going.)	مرتبه
People, persons,	اشخاص	کالسکه بخار
Ship,	کشتی	Comfortable, (m. c. for with comfort.)
To sit,	نشستن	(In) one hour,
Prince,	شاهزاده	ساعتی
Princes,	شاهزادگان	پنج
The others,	سایرین	League (about four miles),
		To travel,
		راه رفت

IV

A Military Review and Sports

بَكَا لِسْكَه سَرَبَازِي نِشَستَه رَانِديم بَرَاي مَيَدانِي مَشَق دُو سَه هَزَار سَوَارَه
نِيَطَام و قَزَاق بَرَاي مَشَق حَافِرَه كَرَدَه بُودَند - هَوَا آبَر بُود بَنَاي بَارِيدَن
گَذَاشَت تَا تَام لِيَاس تَرَشَد - بَمَيَدانِي مَشَق رَسِيدَه سَوَار إِسَب شُدِيم سَوَار
هَا مَشَق كَرَدَند - بَارَان قَدَري إِيَسْتَاد بَعْد آز مَشَق سَوَارَه نِيَطَام كَه پَيَادَه شُدَه
مِيلَ سَر باز شَيلِيك كَرَدَند تُوبَخَانَه هَم شَيلِيك كَرَدَند - بَعْد سَوَار هَاي چَركَس
و قَزَاق و مُسْلِمَان قَرَابَاغ كَه مُتَجَازِه آز مَد نَفَر بُودَند جَلَو ما اسَب بازِي
كَرَدَه تُفَنَّگَهَا و طَلَانِچَهَا خَالِي مِيكَرَدَند - چَند نَفَرَي هَم سَخَت زَعِيمَن خُورَدَند
زَعِيمَن هَم گِل زِيَادَه بُود - بَعْد آز إِتَّمَام آن سَوَار كَيَا لِسْكَه شُدَه رَفِيَّم
مَنِزِل -

An open carriage,	کالسکه سَرَبَاز	Plain, field,	مَيَدان
To drive,	راندن	Exercise, drill,	مَشَق

2,000 or 3,000,	دو س هزار	Foot soldier,.	سرباز
Regular cavalry,	سواره نظام	To fire,	شلیک کردن
Cossacks,	قزاق	Circassian,	چرکس
To summon, collect,	حاضر کردن	Qarābāgh,	قراباغ
It was cloudy,	هوا ابریود	Musulman,	مسلمان
To begin, lay a foundation,	بنا گذاشت	More than,	متجاوز از
To rain,	باریدن	A hundred,	صد
So that,	تا	Individual,	نفر
All,	تمام	In my presence,	چلو ما
Clothes,	لباس	Horsemanship,	اسب باری
Wet, damp,	تر	Rifle,	تفنگ
To arrive,	رسیدن	Pistol,	طپانچه
To ride,	سوار شدن	To fire off (guns),	خالی کردن
To stop,	ایستادن	Severely, hard,	سخت
After,	بعد از	To have a fall,	زمین خوردن
To dismount,	پیاده شدن	Very muddy,	گیل زیادی
Like,	میش	Completion,	یافع
		Dwelling-place,	منزل

V

A Banquet

در منزل امپراطور بهام موعود بودیم — قرآنچش رفیقیم صد و هفتاد نفر دعوت شده بودند آز خانواده سلطنتی روں شاهز ادگان و همراهان با جمیعت زیادی بودند — اول باطلاقی خلقی رفیقیم که وکی عهد و زوجه ایشان و غیره بودند — قدری نشسته بعد رفیقیم بسفره خانه — سر میز نشستیم امپراطور دست چپ و زوجه وکی عهد دست راستی ما بودند — شام خوردۀ شد — در وسیط شام امپراطور بخاسته همه بخاسته شرابی بسلامتی

مَنْ حُورَدَنَدْ - هَمَانسَاعَتْ ازْ قَلَعَهْ تُوبْ آنَدَاخْتَنَدْ - بَعْدَ آزْ دَقِيقَهْ مَنْ بَرَخَا سَهْ
بَازْ هَمَهْ بَرَخَاسْتَنَدْ شَرَبَتِي بَسْلَامَتِي اِيمَهْرَا طُورْ خُورَدِيمْ - بَعْدَ شَامْ تَهَامْ
شُدْ خُوشْ گَذُشْتْ -

Dinner,	شام	Left,	چپ
Invited,	موعد	Right,	راست
Seventy,	هفتاد	Middle,	وسط
To be invited,	دعوت شدن	To rise,	برخاستن
Royal family,	خانواده سلطنت	Health,	سلامتی
Companions, staff,	همراهان	همانساعَتْ	همانساعَتْ
A large company,	جمعیت زیادی	Fort,	قلعه
A private room,	اطاقِ خلوّی	Cannon,	توب
Heir-apparent,	ولی عهد	To fire a cannon,	توب آنداختن
Wife,	زوجة	A second,	دَقِيقَه
They (for respect),	ایشان	Again,	پاز
To sit down to table,	سِر میز نشستن	To be finished,	تمام شدن
Hand,	دست	To go off well,	خوش گذشتن

VI

A Drive, and a Display of Fireworks

گَرَدِشْ مُقْصِلِي كَرَدَهْ بَقَدِيرِ يَكْ فَرَسَنَگْ سَيَرْ نَمُودِيمْ - عَمَارَتْ نَكَتَكْ مَتَعَدَّدِهْ
وَخِيَابَانَهَايِ زِيَادَهْ آزْ حَدَّ پَاكْ وَ تَيَمِيزَ دِيدَهْ شُدْ - بَعْدَ بَرَگَشَتَهْ دَرَهَمَانْ
عَمَارَتْ أَولَى قَدَرِي مَكْتُ نَمُودَهْ بازَ سَوارَ شُدَهْ رَفِيتِيمْ بَجَادِرِ يَكَهْ أَولَ دِيدَهْ
بُودِيمْ جَمِيعَ آزْ فَرَنَگَيِ واَيَرَانِي تُوَيِ چَادَرَ وَ تَماشَچِي. زِيَادَهِ هَمَ تُوَيِ گَشْتِيهَا
وَ قَايِقَهَا وَ لَبَّ رِوْدَخَانَهَ بُودَنَدْ - تُوَيِ چَادَرَ نِشَستِيمْ آتَشِبَازِي بِسِيَارَ خُوبِي
شَدَ تَازَگَيِ داشَتْ - إِسَمِ مِارَا هَمَ تَحْكِيَ فَارَسِي نَوَيَشَتَهَ بُودَنَدَ بَا عَلَامَتِ شِيرِ وَ

خُورشید دُرُست خواندَه میشَد — بعد از آتشبَاری با امپرا طور سوارِ کالِسکه
شُدَه باز بهمان عبارَت مُراجَعَت کردِم — باز از جاهای باصَفَه و عمارت بلاقی
خوب و آز چلوَ صرا بخانه وَدم قلعه گذشَتَه و آز چسیر طولانی عبور نموده واره
مِنَزِل شُدَه شام خُورَدَه خوابیدم —

Perambulation, tour,	گردش	River,	رودخانه
Detailed, roundabout,	مفصل	Fireworks,	آتشبَاری
To drive or walk about,	سیر نمودن	Freshness, novelty,	تارگی
About, to the extent of,	بقدر	Name,	اسم
Here and there, scattered,	تکنَک	In Persian characters,	بخط فارسی
Avenue,	حیابان	Arms, device,	علامت
Excessively,	زیاده از حد	Lion and sun,	شیر و خورشید
Neat and clean,	پاک و تمیز	Correct, correctly,	درست
To turn back,	برگشتن	To read,	خواندن
First (fem. of اول),	اولی	To return,	مراجعت کردن
To tarry,	مکث نمودن	Agreeable, pleasant,	باصفَه
Tent,	چادر	Summer-quarters,	بلاق
To see,	دیدن	Mint,	صراخانه
Franks, Europeans,	فرنگی	A long bridge,	جسر طولانی
Inside the tent,	تُوی چادر	A suspension bridge,	چسیر
Spectator,	تماشاچی	To cross,	عبور نمودن
A boat, skiff,	قایق	To sleep,	خوابیدن
On the bank of,	لِب		

A SHORT SELECTION OF PERSIAN LETTERS, WITH A LITERAL
TRANSLATION, TO SERVE AS AN EXAMPLE OF
FAMILIAR CORRESPONDENCE STYLE

I

جناب فخامت نصاب دوست مکرم مراسله گرامی بهجه وصول داد
وعدد شب سه شنبه آتیه را خواسته بودید که صرف شام با جنابعالی
پیشود با کمال مسرت و شعف خاطر دعوت جنابعالی را پذیرفته
و انشاء الله شب مزبور از درک مسرت صحبت جنابعالی محفوظ و مشغوف
خواهم شد زیاده زحمت است

Literal Translation

[<i>Fakhāmat niṣāb</i> allied to greatness]	Honourable Sir
Respected friend,	دوست مکرم
Your valued letter,	مراسله گرامی
Gave (me) the joy of (its) receipt,	بهجه وصول داد
To solicit a promise, invite,	وعدد خواستن
The coming Tuesday,	سه شنبه آتیه
(To take) dinner,	صرف شام (کردن)
With the greatest pleasure,	با کمال مسرت
And desire of the heart,	و شعف خاطر
To accept an invitation,	دعوت پذیرفتن
If God will,	إنشاء الله
On the above-mentioned evening,	شب مزبور
From the attaining of the pleasure of your Highness's company,	از درک مسرت صحبت جنابعالی
I shall be delighted and charmed,	محظوظ و مشغوف خواهم شد
(To say) more is to trouble you,	زیاده زحمت است

II

قریانت شوم **إِنْشَا اللَّهِ مِنْاجٍ شَرِيفٍ جَنَا بَعْلَى قَرِينٍ صِحَّتْ وَ إِسْتِقَامَتْ**
 آست دو سه روز قبل که منزل جنا بعالی بودم و از آنجا خدمت
 جناب قونسول صاحب رسیدم و عده دادم شب امروز که
 عصر جمعه آست خدمتیشان پرسم حلا یکی اینکه روز
 ایحیاست و یکی اینکه تپ سختی کردم و خیلی عذر میخواهم
إِسْتِدَعَا دَارَمْ كَهْ آزْ طَرْفَهْ بَنَدَهْ جَنَا بَعْلَى عُذْرَ خَوَاهِي
بِفَرْمَائِيدِ زِيَادَهْ بَرِينْ جَسَارَتْ اَسْتَ –

Literal Translation

[The most common beginning] May I be thy sacrifice, قربانت شوم
 Your Honour's noble health, مزاج شریف جنا بعالی
 Is joined with soundness and stability, قرین صحت و استقامت است
 Two or three days ago when I was دو سه روز قبل که منزل جنا بعالی بودم
 at your house, جناب قونسول صاحب
 His Honour the Consul, بخدمت کس رسیدن
 [To pay a visit] To arrive in the service of
 any one, و عده دادم شب امروز که عصر جمعه است
 I promised that this evening, حالا یکی اینکه روز ایحیا است
 it is Friday afternoon, و یکی اینکه تپ سختی کردم
 Now, for one reason that it is the day
 of devotion, و خیلی عذر میخواهم
 And for another that I am suffering from
 severe fever, **إِسْتِدَعَا دَارَمْ كَهْ آزْ طَرْفَهْ عُذْرَ خَوَاهِي بِفَرْمَائِيدِ**
 And offer many apologies, **زِيَادَهْ بَرِينْ جَسَارَتْ اَسْتَ**
 I beg you to make my excuses (to the Consul),
 More than this is daring, زیاده برین جسارت است

III

عرض میشود - چراغ *إِلْتِفَاتِي* رسید از محبت جنابعالی کمال امتنان دارم
 برای شبها در کتابخانه ما خیلی بکار میاید لطف جنابعالی
 زیاد باد خیلی شرمنده شدم از کسالت مزاج چنا بعالی خیلی
 غصه خوردم دعاگو بودم محض اینکه مزاحم نباشم عیادت
 نکردم

Literal Translation

[I beg to represent] It is represented, عرض میشود
 The lamp sent as a present arrived, چراغ *إِلْتِفَاتِي* رسید
 [N.B.—*Iltifāt* is a present made by a superior to an inferior.]

I am exceedingly obliged for از محبت جناب عالی کمال امتنان دارم
 your Highness's kindness, خیلی بکار می آید
 For use at night in my library, برای شبها در کتابخانه ما
 It is (will be) very useful, لطف جنابعالی زیاد باد
 May your Honour's kindness be increased, [This expresses, Your Honour is exceedingly kind.]

I was very much ashamed (at your great kindness), خیلی شرمنده شدم
 [I was very sorry] I ate (or suffered) much vexation, خیلی غصه خوردم
 At your Honour's indisposition, از کسالت جنا بعالی
 I offered up prayers (for you), دعاگو بودم
 Only that I might not be [lest I might be] troublesome, محض اینکه مزاحم نباشم
 I did not visit you. ['*Iyādat* is visiting the sick.] عیادت نکردم

IV

خدمتِ جنابِ جلالِ تمامِ آجل قونسولِ دولتِ بهیه اِنگلیس دامت شوکت
 إِنْشَاءُ اللهِ مِزاجٌ شَرِيفٌ قَرِينٌ سَلَامَتٌ وَتَنْدُرُسْتِي خَوَاهَدَ بُودَ
 آزِبَرَایِ شَبِ سَيِّهِ شَبَّهَ آتِيهِ دَعَوَّتِمْ فَرَمُودَهِ إِيدَ با كَمَالِ شَوَقَ
 بِمُلَاقَاتِ جَنَابِ عَالِيِ بَرَایِ صَرَفِ شَامِ خَوَاهَمَ آمَدَ - زِيَادَه
 رَحْمَتِ اَسْتَ

Literal Translation

[Addressed to] In the service of his
 honour the repository of greatness,
 the most glorious,

The splendid English Government,

May his dignity endure!

Safety and healthiness,

You have invited me,

With the perfection of inclination [with the greatest
 pleasure],

Meeting, visiting,

خدمتِ جنابِ جلالِ تمامِ آجل
 دولتِ بهیه اِنگلیس
 دامت شوکت
 سَلَامَتٌ وَتَنْدُرُسْتِي
 دَعَوَّتِمْ فَرَمُودَهِ إِيدَ
 با كَمَالِ شَوَقَ
 مُلَاقَاتِ

V

قُرْبَانَتِ شَوَّمَ - رَقِيمَهُ كَرِيمَهُ عَالِيِ زِيَارَتَ شُدَ آزِيستِقَامَتِ مِزاجٌ مُبَارَكٌ مَسَرُورٌ شُدَمَ
 آزِ بايَتِ مَواجِبِ نَصْرُ اللهِ بيگ مَعْلُومٌ شُدَ آنکاغذِ بهِ بَنَدَه
 زادَهِ ميرزا حَسَنَ خانِ نرسيدَهِ استَ كَه باوِ عَايِدَ نداشتَه
 وَكَرَنهِ سِفارِشِ مَخْصُوصِ نوشَتَهِ بُودَمِ اينَكِ مَخْصُوصِ فِرْمَادِيش
 جَنَابِ عَالِيِ بَرَاتَ كَرَدَمِ دَرِيَافتَ دَارَدَ مَرَحَّمَتَ فَرَمُودَهِ باوِيرِسَانِيدَه -
 زِيَادَهِ تَصْدِيعِ اَسْتَ

Literal Translation

May I be your sacrifice,	قریانت شوَم
Your Honour's kind letter has been received,	رقيمة كريمة عالي زيارت شد
Auspicious health,	مناج مبارك
I am rejoiced,	مسرور شدم
With regard to Nasrulla Beg's salary, از بابت مواجب نصر الله بیک	
It has become known,	معلوم شد
[My son] This servant's son Mirzā Hasan	
<u>Khān</u> ,	بنده زاده میرزا حسن خان
To return, to pay,	عايد داشتن
Otherwise, I would have written a special message,	وگرنه سفارش مخصوص نوشته بودم
In accordance with the instruction,	محض فرمايش
I have drawn a cheque, please find (it),	برات کردم دریافت دارد
Kindly forward it to him,	مرحّمت فرموده باو برسانید

VI

تاریخ ۱۹ شهر ذی حجه ۱۳۲۱

جناب دوست مکرما رقیمه رسید از تفصیلی که نوشته بودید مستحضر شدم
 از بابت ناخوشی سرکار مسیو و دزید عمره حقيقة دوستدار هم
 خیلی ملول و متأسف هستم دراینکه ایشان بکر مان که آمده
 اند و درین موقع تب می کنند امید آست که انشا الله
 خیلی زد رفع نقاوت ایشان بشود که دو ستدار هم خیلی
 شایق ملاقات ایشان هستم زیاده رحمت است

Literal Translation

Dated the nineteenth of the month of Zī

Hijra, 1321,

بتأريخ ۱۹ شهر ذى الحجه

[1321 of the Hijri year corresponds to A. D. 1903.]

از تفصیلی که نوشته بودید مستحضر شدم
I have become acquainted,

The indisposition of Mr. Wood, ناخوشی سرکار مسیو وود
[*Sarkār*, title of respect. *Musiū*, Fr. *monsieur*.]

May his life be prolonged, زید عمره

I, your well-wisher, also am very
 sorry and distressed, دوستدار هم خیلی ملول و متأسف هستم

That he should have come to Kirmān and taken fever
 in this place, در اینک، &c.,

رفع نقاہت ایشان بشود خیلی شایقی ملاقات ایشان هستم
I am very anxious to meet him, [N.B.—*Ishān* used by way of respect. *They* for *he*.]

EXTRACTS FROM NEWSPAPERS

In reading the following selection of passages from Persian newspapers, the student must be prepared to find a number of foreign words, mostly French, imported into the various telegraphic reports. A translation of the extracts will be found following the selection.

۱ تلگرافی از پریتوریا پای تخت ترانسواں رسیده که جنرل بوتها در
مجلس افتتاحی شورای ملی اظهار داشته که در خصوص مزدوران چینی آنچه
۱۳ دسمبر اشاعت یافته صحیح است و حکومت را برآن و ثوک کامل حاصل
شده که استخدام مزدوران چینی مورث خسارة ترانسوایان خواهد شد — علاوه
بر این مزدور بقدر احتیاج درینجا دستیاب می شود

2 تلگرافی از پترسبرگ رسیده که امروز علی الصباح فرمان شاهی متنضم بتبدیل اعضا (دوما) صادر خواهد شد و در ماه ستمبر انتخابات جدیده مقرر خواهد گردید که مجلس اولی در ماه نومبر خواهد شد

3 کانفرنس هیگ افتتاح پذیرفت مسیو نیلدا夫 بریاست مجلس منتخب شد در ضمن نطق خود اظهار داشت که اهم اغراض این مجلس این است که (اولاً) نا اتفاقیها که بین دُول واقع میشود زایل نماید تا که منتج به جدال نشود (ثانیاً) نتایج میشومه محاربه را رفع نماید که با اتلاف نفوس محاربین نقصان به متعلقین شان نرسد

4 مزدوران معادن (ریند) را که در سرکشی اشتراک داشتند بسیار زحمت رسانیده میشود یکنفر از سرداران شان نارنجک انداخته هلاکت شدند ببرخی شبه نموده و بعثی را با غرب قمی مفروب کرده اند

5 فرمان اعلیحضرت امپراتور روس انفذ یافته مشعر براینکه اعضا (دوما)ی جدید باید غالب از ملت روس باشند از سایر اقوام هم میتوانند شامل شوند اما عده آنها بحدی نتواند بود که رائیشان دارای تصفیه مسائل خاصه روسیان را نماید از صوبجاتی که اهالی آنجا لیاقت فهم امور دو لتی ندارند انتخاب خواهد شد نظامنامه انتخابات هم انفذ یافته شماره اعضا دوما را از (۵۲۵) به (۴۴۲) تخفیف داده اند از مضافات پولند و سایبیریا و کوهقاف انتخاب بسیار کم خواهد شد - در ضمن این اعلان نوشته شده که از کار رو ائیهای اعضا دوما حکومت زیاد متأسف است که آنها شرکت با اشlar و باگیان داشته و مجرم شده ناچار تبدیل شدند اهالی پترسبرگ از شنیدن تبدیل و کلای دوما ساخت اند در شوارع سپاهیان حفظیه معین شده و وقوع بغاوت ممکن نیست جراید را درین باب از اظهار رأی ممانعت شده بسیاری هم گرفتار شده اند که ۹ نفر آنها از اعضا دوما هستند

6 مخبر روتراز طهران خبر میدهد که مزاج مبارک اعلیحضرت همایون شاهنشاهی قدری بهتر میباشد ولی ضعف برطیعت مبارکشان غالب است

7 وقایع نگار (طمس) از سانفراسکو می نویسد چون در تمام مواد مناقشة با ژاپنیان بغير ملاحظه شود بدون هیچ سبب معقول دیده خواهد شد و از این رو شارت مخالفین ظاهر میشود و جمیع این مفاسد از طبقه عمله جات برخاسته اهل ژاپن سلیم الطبع اند و لو اینکه اتفاقاً گاهی می شود که برکسی خشم آورند

8 وزیر خارجه انگلستان در مجلس شورای ملی انگلیس اظهار داشت که از ممالک متحده امریکا خبری رسیده که دولت آنژوفی برای انتظام کانگو آماده و مستعد است از استماع آن خبر حفار را نهایت مسرت حاصل گردید من بعد تا اینهیال امور بجزیک تذکرۀ درین ماده فضول است -

9 وزیر بحری فرانسه در جواب عرضادشت خلاصیان بحری اظهار داشت که در خواهشات و تکالیف آنها غور خواهد شد اگر فوراً اطاعت نمایند و بر خدمت خود رجوع کنند از سزا یافتن برى خواهند بود - بعد از اعلان این مقوله از جانب کمیتی خلاصیان اشتهر یافت اطاعت نمودیم و بر خدمت خود رجوع می ناییم - مگر از تلگراف دیگر معلوم میشود که انجمن خلاصیان مارسلس تصفیه این کمیتی را منظور نکرده و تا وقتیکه مقصد شان تماماً حامل نشود از خدمت بر کار خواهند بود -

10 تلگرافی از پاریس بطريق غیر رسمی رسیده که افتتاح راه آهن حبشه انجام یافته انتهای آن الى ادیس ابیبا میباشد - دولت فرانسه و حبشه بر این مقاوله نامه امضا نموده اند

11 بموجب تلگرافی که از طهران در پترسبرگ اشاعت یافته فوجی مشتمل بر سواره و پیاده و توپخانه کوهی و غیره حسب الامر حکومت کرمانشاه جهت جلوگیری سالارالدوله رفته و جنگ در گرفته بسیاری از طرفین کشته شده اند -

12 مقاصد انجمن خیریه بقرار ذیل است - تاسیس مکتب برای تربیت اولاد ایرانیان - دادن خرج دفن و کفن فقرای ایرانیان - نگهداری از

یتیمان و بیوی زنان و در ماندگان ایرانیان - دادن خرج معابله به فقرای ملت ایرانیه - جهد در اتحاد و اتفاق ایرانیان و تمام مسلمانان تفلیس و غیره و غیره انشا الله ماه بمه از نتائج تأسیس این انجمن آنچه به تحقیق پیوست برای اطلاع هموطنان بروز نامه مقدس خواهم فرستاد -

13 هریک از دو لین روس و آلان آماده استقراض ده ملیون لیرا میباشد و در سنه ۱۹۱۲ ادا خواهد نمود - سود فیصد چهار سالانه مقرر شده و از قرار فیصد ۹۹ قیمت سداد خواهد بود

14 اعلیٰ حضرت پادشاه انگلستان بو اسطه جهاز مخصوص شاهی با پادشاه (امانیول) ملاقات کرده هر دو با اشتیاق تمام همدیگر مصافعه نمودند - سپس پادشاه انگلستان قدری با (سینگور تیتونی) صحبت داشتند - وقت نهار پادشاه انگلستان جهت بازدید پادشاه (ایتالیا) بر جهاز مخصوص شان رفت و ملاقات و صرف نهار فرموده مراجعت به اوطان خود شان نمودند - بعنوان نیم رسمی اعلان شده که ملاقات پادشاهان شخصی بوده اغراض سلطانی بهیچ وجه نبوده -

15 خبری از شنگهای رسیده که قحطی در نواحی چین روز افزون زیاد میشود امداد کافی نی رسد ده ملیون نفوس مبتلای این بلا هستند - سه ملیون از شدت گرسنگی مشرف بموت اند و بیشتر های نباتات را می خورند - تخمیناً پنهانی از هر روزه هلاک می شوند -

16 حريق سختی در ذخیره اسلحه خانه تولون واقع شده و خسارة زیادی به قورخانه و عمارت آن وارد شد - بیست نفر سر باز و عمله زخمی شده تخمیناً نقصان چند ملیون فرانک بقلم آمده - سبب این حريق تا کنون بروز نموده

17 مخبر (روتر) از طهران خبر میدهد که مؤسسین بنک ملی را اراده اینست که حتی الامکان امداد مالی از اقوام غیر و ملک خارجه گرفته نشود و افواهی که شایع شده که بنک مشرقی آلان با بنک ملی معاهده نموده غلط است

18 مخبر (روتر) از شنگهای خبر میدهد که انجمن کنگاش قحط از اروپا و امریکا استمداد نموده چه در شمالی (کیپانگسو) قریب پنجاه هزار میل میرتع اراضی از طغیانی غریق شده و ده میلیون نفوس از گرسنگی قریب بهلاکت اند مواشی و اولاد خود شانرا فقرا میفر و شند و بی نظمی در مملکت عمومیت گرفته -

19 بوجب تلگرافیک از اسلامبول رسید دو نفر سر باز ان محافظ سلطان شهر را مشوش و مخوف داشتند - در شارع عام راه گلاتی و اسلامبول بر متعددین مسدود شده - شمشیر را کشیده مردم را میترسانند - این واقعه تا دو ساعت طول کشید چه پلیس و فوج را اختیار نیست که بر محافظین سلطان دست درازی نمایند -

20 در روسیه روز بروز قحط زیاد میشود گرسنگی و امراض مهلهک در تمام نواحی منتشر - بوجب را پورت اکثر شهرها بسبب شدت سما و قیلت باران زراعت رومانی بالته بر باد شده است

Translation of Newspaper Extracts

1. A telegram has arrived from Pretoria, the capital of the Transvaal, saying that at the opening session of Parliament General Botha announced that the news which was published on the 13th of December with reference to the Chinese labourers, is correct, and that the Government is convinced that the employment of Chinese labourers will lead to injurious consequences for the people of the Transvaal. In addition to this, sufficient labourers to meet all requirements can be obtained locally.

2. A telegram has arrived from St. Petersburg saying that Imperial orders will be issued early this morning directing a change of the members of the Duma, and that in the month of September fresh elections will be held, so that the new assembly will be first held in the month of November.

3. The Hague Conference has been opened, and M. Nelidoff has been appointed President of the Assembly. In the course of his speech he said, 'The most important objects of this assembly are these; Firstly, to allay the disagreements which arise between Powers, in order that they may not lead to war. Secondly, to avert the disastrous consequences of warfare, so that in addition to the loss of the lives of the combatants injury may not be inflicted upon their relatives and dependents.'

4. The workmen of the Rand mines who took part in the riots are being very severely punished. One of their ringleaders who threw a bomb has been executed, a few are under suspicion, and some have been flogged.

5. His Majesty the Emperor of Russia has issued an order stating that a majority of the members of the new Duma must be Russians, people of other nationalities may also be included, but the number of them must not be so great that their votes shall be sufficient to decide questions of specially Russian interests. Members are not to be chosen from those provinces whose people are unable to understand political measures. The warrants for the elections have also been issued, the number of the members of the Duma has been reduced from 524 to 442. Very few will be elected from the dependencies of Poland, Siberia, and the Caucasus. In the course of this notification it is written that the Government is much annoyed at the conduct of the members of the Duma who have allied themselves in a criminal way with ruffians and mutineers—their dismissal has been inevitable. The people of St. Petersburg, on hearing of the change of delegates of the Duma, are silent. Guards of soldiery have been posted in the public streets so that riots cannot possibly occur. The newspapers have been forbidden to express any opinion on this subject. Many people also have been arrested, of whom nine are members of the Duma.

6. Reuter's correspondent sends word from Tehrān, that the health of His Majesty the Shāh is slightly improved, but that there is great weakness.

7. The correspondent of the 'Times' writes from San Francisco : When all the factors of the quarrel with Japan are carefully examined, no valid reason for it will be found. For this reason the mischief made by enemies becomes plain, and the whole of the trouble has arisen from the official class. The Japanese are gentle by nature, even though it may so happen that now and then they show indignation against some one or other.

8. The English Foreign Minister announced in the English House of Commons that tidings had been received from the United States of America, that the United States Government is ready and prepared to enter upon the administration of the Congo. Upon hearing this news members were exceedingly pleased. However, pending a settlement of Belgian affairs discussion of this subject is superfluous.

9. The French Minister of Marine, in response to the petition of the bluejackets, announced that inquiries would be made into their demands and their duties, provided they showed obedience immediately and returned to duty, in which case they would be exempted from punishment. After the publication of this pronouncement, it was announced on behalf of a committee of the bluejackets that they acquiesced and were returning to duty. However, we learn from a further telegram, that the Bluejackets' Union of Marseilles repudiate the settlement by this committee, and will remain away from duty till such time as their objects are fully attained.

10. An unofficial telegram from Paris states that the Abyssinian railway has been opened, and has its terminus at Adis Abiba. The French and Abyssinian Governments have signed the agreement.

11. According to a Tehrān telegram published in Petersburg, a force made up of cavalry, infantry, and mountain artillery, *et cetera*, in accordance with orders issued by the Government of Kirmānshāh, has started to oppose Sālāruddaulah. A conflict has resulted ; many have been killed on both sides.

12. The objects of the *Anjuman.i. Khairiyyeh* are these:—

To found schools for the education of the children of Persians.

To provide funds for the burial of Persian paupers.

To care for the orphans, widows, and destitute Persians.

To provide funds for the medical treatment of the Persian poor.

To endeavour to promote unanimity and concord among Persians and all the Muhammadans of Tiflis, &c. &c.

If God will, I will send to your estimable paper, month by month, for the information of my countrymen, any trustworthy tidings of the outcome of the foundation of this Society.

13. Both the Russian and German Governments are preparing to raise a loan of £10,000,000, to be repaid in the year 1912. The rate of interest has been fixed at four per cent. per annum, and the shares will be issued at 99 per cent.

14. His Majesty the King of England, travelling in the royal yacht, has met King Emanuel. They shook hands cordially with each other, and afterwards the King of England engaged in conversation for a while with Signor Tittoni. At lunch time the King of England proceeded on his own yacht to return the visit of the King of Italy, and lunched with him—after which they both returned to their own countries. A semi-official notification has appeared saying that the meeting of the two monarchs was personal, and had no political significance whatever.

15. News has arrived from Shanghai that the famine in Chinese territory is increasing day by day—sufficient relief cannot be obtained. Ten millions of people are suffering from this calamity. Three millions are at the point of death from starvation, and are eating the roots of herbs. It is estimated that 5,000 deaths occur daily.

16. A severe conflagration has taken place in the arsenal of Toulon. Great damage has been done to the armoury and its buildings. Twenty people, soldiers and workmen, have been injured. The loss is estimated at several million francs. The cause of the conflagration has not yet been discovered.

17. Reuter's correspondent sends news from Tehrān that the founders of the National Bank (of Persia) intend that as far as possible they will not accept pecuniary assistance from other nationalities or foreign nations. The reports which have been published that the German Oriental Bank has come to an agreement with the National Bank are groundless.

18. Reuter's correspondent informs us from Shanghai that the committee of investigation into the Famine has asked aid from Europe and America because in the north of Kipangsū nearly fifty thousand square miles of territory has been overwhelmed by a flood and ten million souls are at the point of death from starvation. The poor people are selling their cattle and their children, and the whole country is in disorder.

19. According to a Constantinople telegram two men of the Sultan's guards had been keeping the city in a state of alarm and terror. They had closed the road between Galata and Constantinople to wayfarers, and were terrifying the populace with drawn swords. This state of things lasted for two hours, because the police and the military are not permitted to interfere with the Sultan's guard.

20. Famine is increasing daily in Russia, starvation and dire diseases are prevalent in every district. According to reports from most of the towns the winter crops have been entirely ruined by the severity of the cold and scarcity of rain.

PASSAGES FOR TRANSLATION INTO PERSIAN

The student is recommended to work steadily through these translations with the aid of the vocabulary. As a rule the same word or idiomatic expression will not be found more than once, so that it will be a good plan if each exercise with its vocabulary is thoroughly mastered before going on to the next.

(A. S.) means Aorist Stem.

I

Two women were quarrelling about a child, and had *no* witnesses. Both of them went before the *Qāzī* and asked for justice. The *Qāzī* summoned the executioner and ordered, saying, 'Cut this child in two portions and give one part to each of the women.' One of the women when she heard this order remained silent, but the other began to weep and wail, saying, 'For God's sake do not cut my child in half! If this is justice I do not want the child.' The *Qāzī* knew of a truth that this very woman was the mother of the child. He delivered the child to her, and having flogged the other woman sent her away.

To quarrel,	مُنَازَعَتْ كردن	Silent,	خاموش
Witness,	گواه	To remain, (A. S.) (ماند)	(ماند)
Justice,	إنصاف	For God's sake,	برای خدا
To ask for,	خواستن (خواه)	To know of a truth,	بیقین
To summon,	طلبیدن (طلب)	پنداشتن (پندار)	
Executioner,	جلاد	To deliver, (A. S.) (سپار)	سپردن (ب)
To cut in two,	دو پاره کردن	To flog,	(A. S.) (زن)
	(A. S. گن)	To send away,	(A. S. راندن) (ران)
Each of,	هر یکی از	No (with negative),	هیچ

II

A man brought up a parrot and taught it the Persian language. The parrot in reply to everything (*lit.* every word) used to say, 'No doubt' (*lit.* what doubt is there in this?) One day that man took the parrot to the bāzār to sell it, and gave out that its price was 100 rupees. A Mughul asked the parrot, 'Are you worth 100 rupees?' It replied, 'No doubt.' The Mughul was pleased and bought the parrot and took it to his home. Whatever he said to the parrot it used to reply, 'No doubt,' and he got no other answer. He felt ashamed and sorry in his heart, and said, 'I committed a folly in buying such a parrot.' The parrot heard his words, and said, 'No doubt.' The Mughul smiled and set the parrot free.

To bring up, (A.S. بپروردن	بروردن	To set free, (آزاد کردن	رها کردن
To teach, (A.S. آموختن	آموختن	No doubt, (چه شک	دربن
To give out, (ظاهر کردن	ظاهر کردن	The Persian language, (زبان فارسی	زبان
To be worth, (A.S. ارزیدن	ارزیدن	To be pleased, (خوشنود شدن	خوشنود
To take, (A.S. بردن	بردن	(A.S. شو)	شوند
Folly, [a fool, is حیوّات [احمق	حیوّات [احمق	To buy, (خریدن	(خریدن
To smile, (تبسم کردن	تبسم کردن	Ashamed, (شمرند	شمرند
		Sorry,	پشیمان

III

A thief went to a man's house to steal a horse. It so chanced that he was caught. The owner of the horse said to the thief, 'If you will show me the trick of horse-stealing I will let you go.' The thief agreed, and went up to the horse, undid the foot-rope, then bridled him and mounted on his back and galloped off, saying, 'See, this is the way they steal horses.' In spite of all the efforts they made to follow him the man's servants could not catch the thief. The owner of the horse returned to his house biting the back of his hand with the tooth of regret, but the thief got safe away and was never seen again.

To steal, [but here translate, 'that he might steal']. (A.S. دُر)	In spite of, [followed by the negative clause.] هرچند که
It so chanced that, همچو اتفاق افتاد که	To let go, رها کردن
He was caught, گرفتار شد مردمان اور آگرفتند or	To undo, کشادن (کشای) رسمی پا
Trick, چکمت	To mount, سوار شدن - برنشستن
To agree, قبول کردن	To make an effort, سعی کردن
Up to the horse, نزد اسپ	To follow, تعاقب کردن
To bridle, دهنه کردن	Tooth of regret, دندان چسرو
To gallop off, تیز راندن در چولان انداختن or (i.e. To make gallop.)	To bite, گزیدن (گز) (A.S. گزیدن) خود را بسلامت رسانید
	Got safe away, Again, بعد از آن

IV

A man was very poor. He had a horse which he kept tied up in a stable. One day he fastened the horse up with its head where the tail generally is, and made a proclamation among his neighbours, saying, 'Oh! my friends, come and see a wonderful sight—a horse with its head where its tail ought to be.' All the inhabitants of the city assembled. Every one who wished to enter the stable to see the sight was made to pay a small sum of money, and they were admitted one by one. When they came out again they were so ashamed at having been deceived by such a trick that no one said a word, and the man was relieved of his poverty.

Poor,	بی نوا - مُفليس	To proclaim, مُنادی کردن
Stable,	طوبیل	Was made to pay, &c. Put this
Head,	سر	passive construction thus:
Tail,	دُم	'He took from each,' &c.

They were admitted. Put this passive construction thus:	Tied up, بسته
‘They went in.’	(بند بستن) to tie up, A.S.
To be deceived by a trick,	بیشتر اوقات — اکثر هایگان (همسایه)
فربی خوردن	
Was relieved, تماشی عجیبی:	Neighbours, بازدیدگان (باشندگان)
خلاص یافت (i.e. Obtained freedom from.)	Inhabitants, باشندگان (باشندگان)
Wished to enter,	To assemble, فرامن آمدن — جمع آمدن
میخواست داخل بشود	
To see; for the sake of seeing,	هر شخصی که خلاص یافتن (از)
برای دیدن	To be relieved of, (A.S. خلاص یافتن (از))
One by one, یکان یگان	(A.S. باب)

V

A hungry man was going along a road and saw an Arab who was eating his food by the side of a pond. He went up to him and said, ‘I have come from the direction of your home.’ The Arab asked if his wife and children were all well. He replied, ‘Yes.’ The Arab was satisfied and he did not look at the man again. So he began again, saying, ‘That dog now that is sitting beside you, if your dog had lived he would have been just like it.’ The Arab raised his head and said, ‘What did my dog die of?’ He replied, ‘It ate too much of your camel’s flesh.’ The Arab then asked what the camel died of, and the man answered, ‘When your wife died no one gave the camel any grass or water or grain.’ ‘How did my wife die?’ he asked. ‘She wept so in sorrow for your son, and struck her head and breast with stones.’ He said, ‘And what did the boy die of?’ The man replied, ‘Your house fell upon him.’ When the Arab heard the circumstances of the ruin of his house he cast dust upon his head, left the food where it was, and started in the direction of his home. The man by this trick got food.

A hungry man,	شخص گرسته	Flesh,	گوشت
An Arab,	اعرابی	To die,	مُردن (A.S.)
Food,	طعام - غذا	To eat,	خوردن
Pond,	برک - آبگیر	Wife,	زَن - زوج
If his wife, &c. Use Or. Recta.		Grass,	عَلَف - گیاه
Well, صَحِيْح و سلامت - تَحْيِيرَت		Grain,	غَلَه - دانه
Yes, بَلَى		To weep,	گَرِيْستن (A.S.)
Satisfied, خوشود - راضی		Sorrow,	أَفْسُوس - غم
To look at, نظر انداختن - نِگاه	کردن (بر)	And struck, &c. Translate, 'And struck stones upon her head and breast.'	
So, پس		Stone,	سنگ
He, آن مرد		To strike,	زَدَن (A.S.)
Dog, سگ		Breast,	سینه
Beside you, پهلوی شما		To fall,	أَفْتادن (A.S.)
If your dog, &c. Use the past conditional in both clauses.		Circumstances,	احوال
To live, (A.S. مانندن) زنده ماندن		Ruin,	خرابی
Just, بعینه		He cast dust, &c., (A.S. انداز) گذاشت	خاک برسانداخت
Like, میثلی		Where it was,	همانجا
To raise, بلد کردن - افراختن (A.S. افزار)		To leave,	گذاشت (گذار A.S.)
Camel, شُر		To start,	روانه شدن - رهسپر شدن

VI

Two men entrusted their property to an old woman, and said to her, 'As soon as we both return we will take it back from you.' After some days, one of them came to the woman and said, 'My partner is dead, now give me the property.' The old woman saw no resource but to give it to him. Some days after, the other man

came and demanded his property. The woman said, 'Your partner came and said that you were dead. In spite of all my objections he would not listen to what I said, and took away all the property.' Hearing this, the man took the old woman before the Qāzī and demanded justice. After a full investigation and deliberation, the Qāzī perceived that the woman was not in fault, so he said to the complainant, 'In the first instance you made an agreement that whenever you both came back you would take your property, so now go and bring your partner and take your property; you alone cannot have it.' The man had no answer to give, and went his way.

To entrust, (A.S.	سپار	يَسْهُدْنَ	Deliberation,	تأمُّل
An old woman,	پیر زنی	پَيْرَ زَنِي	Perceived,	دریافت
As soon as,	هرگاه که - وقتیکه	هَرَگَاهُ كَيْه	Was not in fault,	بِيْ تَقْصِيرِ اسْتَ
We both,	ما هردو	مَا هَرَدُو	Use the present tense, <i>lit.</i> is without fault.	مُدَّعَى
To return, (A.S.	باز آمدن (آی	بَازَ آمَدْنَ	Complainant,	أَوْلَ
To take back,	باز گرفتن	بَازَ كَرْفَتْنَ	In the first instance,	شَرْطٍ (كَرْدَن) (بَسْتَن)
	(A.S. گیر)	(A.S. گَيْرِ)	That, &c. Use كَيْ and repeat the original words of the agreement.	حَاضِرٌ كُنْ - بِيَار
Partner,	شريك	شَرِيكَ	Bring,	And take. Use the plural here of the imperative, as it refers to both partners.
Now,	اکنون - الان - حالاً	اَكْنُونَ - الَّاَنَ - حَالَّا	alone,	تَنْهَا
Property,	مال	مَال	The man, &c.,	لَا جُواَبَ شَدَه
Saw no resource, &c.,	جز در باز دادن مال چاره ندید	جُزْ در بَازِ دادَنِ مَالِ چَارَهَ نَدِيدَ	Translate, 'The man being without an answer.'	رَاهِ خَيْدَنْ پَيْشَ گَيْرِفَتْ
To demand,	إِدْعَا نَمُودَن	إِدْعَا نَمُودَن		
	(A.S. نمای)	(A.S. نَمَى)		
In spite of, &c.,	هُرچند اعتراض کردم	هُرچَنْدَ اعْتَرَاضَ كَرْدَمَ		
To object,	اعتراض کردن	إِعْتَرَاضَ كَرْدَنَ		
Before the Qāzī,	پیشی قاضی	پَيْشِيْ قَاضِي		
Investigation,	تفتيش	تَفْتِيَشَ		
Full,	تمام	تَمَامَ		

VII

A king ordered a blacksmith, saying, 'Make me a good suit-of-armour.' The blacksmith made it and brought it to the king, *who*, to test the armour, placed it on the ground and struck it with a sword. It split in half. The king then said to the blacksmith, 'If you ever again make such armour I will split your head in two.' The smith went to his house, and told what had occurred to his daughter. She advised him, saying, 'Make the armour again, but this time I will take it to the king.' In short, the smith made the armour, which his daughter then put on, and, taking a sword in her hand, went into the king's presence and said, 'Now test the armour!' The king inquired why she had put on the armour. She replied, 'Sire! It is customary for armour to be tested on the body; accordingly I put it on. Be pleased to test it.' The answer so pleased the king that he ordered that a reward should be given to the girl.

A king,	پادشاهی	It split in half,	دو نیم شد
To order, (A.S. فرمودن (فرمای		To make, (A.S. ساختن (ساز	
Blacksmith (worker in iron), آهنگر		Say, 'If you shall have made.'	
Suit of armour, coat of mail,	چوشن	What had occurred,	ماجرا - سرگذشت
To bring, (A.S. آوردن (آور or آوردن (آور		Daughter,	دختر
Who. Here the relative in English should be translated by 'the king' repeated as the first word of a new sentence.		His. Use the reflexive pronoun here.	مصلحت دادن
To test (i.e. for the purpose of testing).		To advise,	بار دیگر
To test, (A.S. آزمودن (آزمای		In short,	القصة
Say, 'Struck a sword upon it.'		To put on,	پوشیدن - در بر کردن
		And said,	و عرض کرد
		Sire! (lit. Godlike),	خداوند

It is customary, &c. Translate, 'This is the custom that they test.'	Be pleased to test it, بفرمائید بیازمائید
Custom, تَسْتُور	Should be given. Translate, 'That they should give.'
Body, اندام	
Accordingly, بنا بران - از ینچه بت	Reward, اِنْعَام

VIII

A man came to a *darvish* and asked him three questions: firstly, Why dost thou say that God is everywhere? I do not see Him anywhere; show me where He is. Secondly, Why are men punished for their faults? Whatever he does, God does; man has no power of himself and can do nothing without the will of God. Had man the power he would do everything better for himself. Thirdly, How can God punish Satan with the fire of hell? because his constitution is itself fiery. What effect can fire have on fire? The *darvish* took up a clod-of-earth and struck him on the head with it. The man went to the *Qāzī* in tears and said, 'I asked a certain *darvish* three questions, and he hit me so hard on the head with a clod that my head aches, but he gave me no answer to either of my questions.'

Darvish, دَرْوِيش	Fault, تقصیر - خطأ
Question, سُؤال (کردن - پُرسیدن)	Whatever, هرچه
Firstly, this, اول اینکه	Power, قدرت
Why, چرا	Will (volition), intention, ارادت
Everywhere, هرجا - همه جا	Thirdly, this, سیوم اینک
Anywhere, هیچ جا	Satan, شیطان
To show, نشان دادن - نمودن (نمای A.S.)	Hell, دوَرَخ
Secondly, this, دوم اینکه	Constitution, سیرشت
To punish, سیاست کردن	Effect, آثر

Clod-of-earth,	کُلُخ	He hit me, &c. Translate, 'He struck such a clod on my head.'
To take up, (A.S. برداشتن (بردار		
In tears, آبدیده، گریان		To ache، درد کردن
A certain, فُلان		Either of, هیچ یک از

IX (continuation of VIII)

The Qāzī sent for the darvīsh and asked him why he had struck the man on the head with a clod, and had given him no answer to his questions. The darvīsh said, 'That very clod is in itself the answer to his questions. He asserts that he has pain in his head. Bid him show it me, for I do not see it anywhere; then will I show him God. And whereas he complained to your honour against me, whatever I did was the act of God; had God not willed it I should not have struck him—what power have I, human as I am? Again, his constitution is earthy, how can earth have any effect upon him to cause him pain?' Hearing this that man was ashamed, and the Qāzī greatly approved the answer of the darvīsh.

That very,	همان	I, human as I am, من که انسان
And whereas,	وَ حالانک	فَسْتم
To complain, تظلم	برآوردن	غلاو، براين، دیگر اینک
	— (A.S. نالیدن (نال	Earth, خان
Your honour,	حضرت	Earthy, از خان
		Greatly approved, خیلی پستدید

X

A beggar came into the presence of a king and said to him, 'O Lord of the face of the earth, thou art very wealthy, and hast lands and property and servants and horses and camels and money beyond estimate, whereas I who am thy brother (since Adam is our father and Eve is our mother) have nothing. Give me a brother's portion of thy wealth and property.' The king

turned to one of his servants and said, 'Give him a copper.' The beggar said, 'O asylum of the world! what does this mean? Why dost thou not give me a brother's portion?' The king smiled, and said to him, 'Hush! for if the other brothers should hear and make a like demand thou wilt not get even this amount.'

Beggar,	کدا	Wealthy,	دولتمند - توانگر
Face of the earth,	دُوی زمین	Lands and property,	مُلک و مال
I, who am thy brother,	بِنَدَه که بِرَادِرْت هستم	Beyond estimate,	بِی قیاس
Asylum of the world,	جهان پناه	Eve,	حواء
To mean, (A.S. دار)	معنی داشتن	A brother's portion of,	چَسْتَه بِر
To smile,	تبَسَّم کردن	برادرانه	برادرانه
Hush!	خاموش	A copper,	یک پول سیاه
A like demand,	همچنین درخواست	Even this amount,	این تقریب هم
		To get,	یافتن (یاب (A.S.

XI

They tell this story, that once upon a time an Arab, having lost his way in the desert, was without food or drink for three days and was near dying of hunger and thirst. At last he came to a well where the caravans stop to water the camels, and saw lying on the sand a little leathern bag. He picked it up and felt it and cried, 'Blessed be God! these must be either dates or nuts.' In this hope he hastened to open the bag, but when he put in his hand he drew it out again and cried aloud, 'How unlucky I am! I thought that at least they were nuts, and after all they are only pearls!'

Story,	حکایت	Thirst,	تشنگی
To lose the way,	راه گم کردن	Near dying,	قرب بُرگ
Desert,	بیابان - دشت	At last,	آخر - آخر الامر
Food or drink,	اكل و شوب	Well,	چاه

Caravans,	کاروان — قافله	After all,	آخر
To water,	آب دادن	Blessed be God!	للحمد لله
Sand,	ریگ	To hasten, (A.S.)	شافقون
Lying,	آفتاده	To open, (A.S.)	کشادن
Bag,	کیف — کیسه	To put in,	اندر کردن
Leathern,	چرهین — از چرم	To draw out,	باز کشیدن
To feel,	مس کردن		(A.S.)
Date,	حُرما	How unlucky I am!	وای نصیب
Nuts,	جوز	To think,	گمان کردن
Cried aloud,	خوش َرَد	Pearl,	مروارید
At least,	بهمه حال	Only,	فقط

XII

A little boy used to herd sheep, and now and then in fun would cry out, 'Wolf! wolf!' The villagers used to come running up from all directions to rescue the sheep from the wolves. Then the boy would laugh and say, 'What are you making all this hullabaloo for? there is nothing the matter! I called you for fun.' Several times the boy had collected the villagers by his cries, when one day it so happened that a wolf suddenly attacked the flock. The wretched boy fell into a panic and was running here and there crying out, but in spite of his cries and lamentations no one came to rescue him, and the wolf laid hold of the fattest sheep and carried it off. The boy ran off to the village and told his story, but no one would believe him. At last some one ran off to the sheep, and found the flock standing in a corner of the pasture quaking with fear. Then he perceived that the shepherd had spoken the truth, so he ran back to the village and told the villagers how matters stood. Thereupon the owner of the sheep seized the boy, and after chastising him severely dismissed him from his service.

Little boy, (dim. of طفلك)	بهرسو
Sheep, گوسفند	غُوغا و
To herd, shepherd, شبانی کردن	فُغان
Now and then, گاه گاه گاهی	برداشتن - کردن
In fun, بشوخی - از تمسخر	دستگیری - إستخلاص
To cry out, باشک زَدَن	فَرِيدَه
Wolf, گرگ	ربودن (ربای)
The villagers, اهالی ده - اهل ده	برداشتن (بردار)
To run, دویدن (دو) (A.S.)	بَطَرَفَه
To rescue (use تا with the aorist).	اعْتِبَارَ كَرْدَن (بر) باور کردن
To rescue, رهاندن - رها کردن	كَس
To laugh, حَنْدَه زَدَن	نَزَد گوسفندان
Hullabaloo, های هوی - های و هوی	گوشة چرا گاهه
There is nothing the matter, هیچ خطره نیست	همه تن لزیدن (لرز)
(lit. there is no danger.)	معلوم کردن - دریافت
Several times, چند بار	شیان - چو پان
Cries, outcry, غُوغَا	راست گفتن (A.S. گوی)
It so happened that, چنان اتفاق	آگاهه کردن - آگاهی دادن
أَفْتَادَ كَه	
Suddenly, ناگهان - ناگاهه	کیفیت حال
Flock, herd, گله	گوشمال - گوشمالی (دادن)
To attack, حمله کردن (بر)	سخت
Wretched, بیچاره	
Panic, وحشت	بر طرف کردن

XIII

This story is told of the celebrated Chinese philosopher Confucius, whose name means Master K'ung, K'ung being the name of his clan, that when he was fleeing from the state of Lü by reason of the tyranny and disorder of that state, he, together with several of his followers, having reached the state of Ts'i, passed by a woman who was weeping and wailing at a grave. The sage stopped and sent one of his disciples to ask the reason of her grief. 'My husband's father,' said she, 'was killed here by a tiger, and my husband also, and now my son has met the same fate.' 'Why, then,' said the sage, 'do you not quit so ill-omened and fatal a spot?' 'My lord,' replied the woman, 'here at least there is no oppression and tyranny from man.' Thereupon Confucius said to his disciples, 'Remember this, my children, oppressive government is fiercer and more feared than a tiger.'

Celebrated,	مشهور	To reach,	(A.S. رسیدن)
Chinese,	صینی - چینی	State,	ولایت - ایالت
Philosopher,	حکیم - فیلسوف	To pass by,	گذر کردن (ب)
Confucius (Kang-Fu-Tsi),	کنگ فو تی	To weep and wail,	گیریہ و زاری کردن
Means,	عیارت است ا	Grave,	گور - قبر
Master,	اُستاد	To stop,	ایستادن (ایست
Clan,	خانوادہ	Sage,	حکیم
Tyranny,	جَوَد - ظُلم	Disciple,	مرید
Disorder,	اضطراب	To send,	فیرستادن (فیرست
He,	خوشن	Reason,	وجہ - مُوجب - سبب
Together with,	بهمراهی	Grief,	اندوة - غم
To flee, (A.S. گریختن) - فرار	کردن (از)	Husband,	شوهر - شوی
Followers,	تابعین	Father,	پدر
Several of,	تنی چند از	Was killed by a tiger.	Say, 'A tiger killed.'

Also,	نیز	At least,	بهمه حال - آخر
Now,	هم آکنون - حال	Man,	بنی آدم
Has met the same fate,	دوچار	Oppression,	جور - ستم - دراز
	همان مُصیت شده		دستی
Why, then, &c.?	Translate, 'A place which is so ill-omened and fatal, why dost thou not flee from it?'	My children!	ای بچه ها
A place which,	جای که	Remember.	Translate, 'One should never forget,'
So, to this degree,	این گذر		هرگز فراموش نباید کرد
Ill-omened,	بد-آخت - مخنوس		Oppressive government.
	نگون طالع	Translate, 'A tyrant sovereign,'	سلطان ظالم
Fatal,	جان گاه - مهیل	A tiger.	شیر مردم گر
To flee from,	گریز کردن (از)	Translate, 'A man-tearing tiger,'	بی رحم
My lord,	خداوند	Fierce, cruel,	وَحْشَتْ انگیز

XIV

There are three modes of travelling in Persia. You can ride *chāpār*, that is, by Government post; you can attach yourself to a caravan and the vagaries of the muleteer; or you can escape from this bondage by buying your own beasts of burden and equipment, and hiring the guide and servants who shall take you at your own sweet will out of the beaten track of His Majesty's post roads. Where speed is of the first consideration you will find it better to ride *chāpār*. It is of this, the quickest mode of travelling, that I would say something that should be of service to such among you as are adventurous.

Travelling,	سفر کردن	Beast of burden,	باربر - باربردار
Government post,	بوسته دولتی	Bondage,	اسیری
Muleteer,	قاطرچی - قاطردار	Equipment,	ساز و سامان - ساز را
Vagaries,	تلتونات	Guide,	راهبر - دهبر

Servant,	مُلَازِمٌ - نوکر	Where speed is, &c. Translate, 'If speed is above all this necessary.'
To hire, (A.S.)	کَرَابَهُ گرفتن (گیر	صرور
At your own sweet will,	حَسْبٍ	چاپار رفتن
	خَوَاهِشِ شَمَا	(A.S. رُو)
The beaten track,	جَادَةُ عَامٍ - رَاهٌ	زود ترین
	مَعْوَلِي	سَفَرْ بَر و جهانجو
Out of,	خَارِجٌ	مفید

XV

The first point to deal with is the question of expense. The cost of this mode of travelling varies with the price of barley, a horse's daily food in Persia. The charge exacted from me in the spring and summer of 1897 was at the rate of one *krān* per *farsakh* for each horse required. This is the average charge and may be considered moderate. But it does not always happen that the price of grain is the same in all the provinces of Persia at one and the same moment. Reckoning the *farsakh* at four English miles, and the pound sterling at fifty *krāns*, the cost of riding *chāpār* in the month of December, 1898, was about tenpence per horse for every four miles. You should endeavour to make shift with three horses. To that end you should look to it that your personal effects should fill not more than two kit-bags. These would go behind the *chāpār shāgird* (post-boy) on his saddle; your servant would take charge of the provisions and cooking gear, and thus you would have a horse left for yourself.

The first point, &c. Translate, 'The first question in this connexion will be with regard to expense.'	With regard to, اخراجات
Question,	مَطْلَبٌ
In this connexion,	درین باب
	Mode, kind, نوع
	Travelling, مُسافرت
	Price, قیمت

Barley,	جو	Pound sterling.	لیرا — لیره
Daily food,	خوراک یومیه — خوراک روزمره	About,	تقریباً
To vary,	تفاوت داشتن (با)	Tenpence,	ده پنس
Charge, hire,	کرایه	To make shift with,	ساختن (با)
In the spring season,	در فصل بهار	To endeavour,	جهد نمودن
Summer,	گرما — تابستان	To that end,	بدین مطلب — درین
1897 A. D.	سنه ميلادي ۱۸۹۷	Personal effects,	اسباب ذاتی
For each horse,	فی اسپی	Translate, 'Should fill two kit-bags, not more,'	در دو خُرچین گنجد — زائد از آن نباید باشد.
At the rate of,	از قرار	Kit-bag,	خُرچین
Krān,	قران	To fill, be contained in,	گنجیدن
On an average,	روی هم رفته	Behind,	پُشت — پس
Moderate,	معتدل	Provisions (food),	خوراک
Provinces, (pl. of صوبه)	مُریجات	Cooking gear,	اسباب بُختن
The same, alike,	یکسان	To cook,	بُختن (بنز.
At one and the same moment,	در یک وقت و یک آن	To take charge of,	حافظت داشتن
To reckon,	حساب کردن	To be left, remain,	باقي ماندن
A mile English,	میل انگلیس	For yourself,	از برای خود شما

XVI

The organization of a camp for a long march takes some trouble if all is to go right, and we were at work early in the morning to get the whole thing in order. Perhaps it will help to give a clear idea of travelling in Persia if I explain what the system is.

In the first place, to be comfortable it is necessary to have a double set of tents and furniture, so that one set is on the march while the other is being used. In this way you can start in the early morning, and finish the day's march by breakfast-time,

finding a complete camp when you ride in, and having the rest of the day for whatever you want to do. The cook and some of the other servants go on at night, or early in the morning, and get breakfast ready. The tents in which you have slept are struck when you start, and they make a double march, so as to be ready for you on the following day. A lightly-loaded set of mules meanwhile start off, and try to keep with you, so as to bring up dressing-cases and other necessaries which one wants every day and cannot have in duplicate. A caravan thus becomes divided into three parts, called respectively, *pishkhāna*, *vasatkāna*, and *pasakhāna*.

Organization, (lit. the preparation of equipment and necessaries.)	تدارک اسباب و لوازمه	Breakfast-time, چاشنگاه	وقت نهار —
March,	کوچ	Camp (camping ground), مقامگاه	بقیّه روز
Trouble,	مختن	The rest of the day, باقیه روز	آشپز
To go right, (A. S. نشین)	دُرست نشستن	Cook, سایر — دیگر	سایر — دیگر
Early in the morning, (A. S. افت)	صبح زود	To get ready, مُهیّا کردن	خوابیدن (خواب
To set to work, (A. S. افتادن)	بکار افتادن	To sleep, (A. S. کردن (کن	کشیدن (کن
In order,	بترتیب	To strike (a tent), (A. S. شد	روانه شدن
To set in order, (A. S. دادن)	آراسته کردن — ترتیب دادن	To start, (A. S. شد	دو مرحله راه طی کردن
Idea,	خيال	To make a double march, (A. S. شد	روز دیگر
To explain,	بيان کردن	The following day, (A. S. شد	درین آتنا
Comfort,	آرام — راحت	Meanwhile, (A. S. شد	قاطر (دسته قطر
Tent,	چادر	Mule, (set of —)	که بارش کم باشد —
Furniture, (Fr. meuble.)	مُbel — اسباب — رخت	Lightly-loaded, (A. S. شد	جریده
Set,	دسته	And try to keep with you.	Translate, 'And as far as
Is being used,	زیرکار است		

possible keep with you,'	To be divided, تقسیم شدن
و حق اتفکرور برابر شما راه میروند	حیثیت Part,
To bring up, (A.S.) حاضر ساختن (سازی)	Called. Translate, 'Which they call.'
In duplicate, دوگانه	To call, name, نام نهادن - نامیدن

XVII

On the morning of the twenty-seventh of September the mules were all ready loaded up and the division into *khānas* began. We took up our post at a narrow place between the irrigation cuts, where all had to pass; and, with infinite trouble—the mules breaking away, and the muleteers shouting and abusing one another, and running in all directions—we at last succeeded in telling off about forty mules carrying the *pīshkhāna*, who were to march on two stages. These were collected in the road, their muleteers with them, and the whole party handed over to one of the orderlies, Rizā *Khān*, in whose charge they were to be henceforward. I remember this man coming up in an excited way and demanding *insāf* (justice). It appeared that one of the muleteers had loaded his mule, a fine, powerful beast, with nothing but a tin hat-box. They were always trying these tricks.

A narrow place,	تَنَّانِي	Party,	جَمَاتٍ
Irrigation cuts,	آبپاشی	To remember,	دَاشْتَن
Had to pass,	گَذَرْ لازم بود	In an excited way,	بِمُطْرَابٍ تَامٌ
To break away,	چَلَوْ گَسْسَتَهُ گَرِيختَن	Fine and powerful,	قوَى جُنَاحٍ و
In all directions,	هَمَّةُ جَا - هَرَسُو	Hat-box,	قَابُ كَلَاهٌ
With infinite trouble,	بَهْزَار مَشْكُلَهَا	Tin (made of tin),	ازْ حَلَبٍ
About forty,	چَهْلَ وَ اند - تَقْرِيبًا	And nothing else,	دِيْكَرْ هَيْجٍ
Orderly,	غَلَامٌ	Always,	هَمِيشَةٍ
Henceforward,	آينَدَهُ رَا	To try tricks,	طَفَرَهُ زَدَنٍ

XVIII

In the afternoon we rode in a carriage and drove round the park in which the palace stands. We saw a large canal like a river which passes through the park and is crossed by handsome bridges. There was also a lake in which were very many fish. When some crumbs of bread were scattered some very large ones showed themselves. I was told that the fish had been in that lake two hundred years. The park and avenues are of great extent, and there was another large lake surrounded by trees and lawns, and having several pretty islands in it, on which were a number of wild geese. On the banks of the lake were numbers of men and women who had come there for pleasure. We alighted from the carriage, embarked on a boat, and made a tour of the lake.

In the afternoon, عصر - وقت عصر	Crumbs of bread, ریزه نان
A carriage (Fr. <i>caléche</i>), کالسک	To scatter, (پاش (A.S. ریختن (ریز (A.S.
Park, باغ	Two hundred, دویست
Palace, قصر	Avenue, خیابان
Canal, نهر	Pretty, قشنگ - خوب
Passes through the park, از باغ میگذرد	Wild goose, قاز وحشی
Lake, دریاچه	Pleasure, تفرج
Fish, ماهی	To alight, پیاده شدن
Very many fish, ماهی زیاد	Boat, قایق

XIX

All the food is carefully prepared, and a prince of the royal house is responsible that no tricks are played. Every dish as it is sent from the kitchen is sealed, and the seals are broken in the Shâh's presence. The Shâh, according to etiquette, eats alone. Formerly he squatted, and ate from a big tray placed on the floor. But since coming to Tehrân he has been persuaded to sit upon

a mattress and eat from a table about a foot high. At first a chintz cloth was on the table, but he was told it would be much nicer if he had a white cloth, and so a white cloth is now used. Between fifty and sixty dishes are served, but his Majesty only touches two or three. First he will eat greased rice, followed possibly by a chicken or some grilled morsels of mutton laid between two slices of thin bread ; and then, as dessert, perhaps a citron in syrup, quite the ordinary Persian fare. Knives and forks are things unknown at Court, and the King eats everything with his fingers, greased rice, mutton, and fruit. His favourite delicacy is marrow.

Food,	غذا (آغذیه) (pl.)	To touch,	دست زدن (به)
Carefully,	باحتیاطِ تمام	Greased rice,	چلو
Responsible,	مُتضمِن (بر)	Possibly,	غالباً
Dish,	بُشقاپ	Chicken,	جوجه - جوجه مرغ
According to etiquette,	حسب	Grilled,	بریان - کباب شده
	مراسِم	Slice,	لای
Eats,	میل طعام میکند تناول میکند صرف طعام میکند	Thin,	نازک
To squat,	مُریع نشستن	And then,	منبعد
Formerly,	در اوایل	Citron in syrup,	مریبای تُرنج
To come (ceremonious),	تشریف فرما	Ordinary fare,	خرارک معمولی
	شدن	Knife,	کارد
To persuade,	ترغیب دادن	Fork,	چنگال
Mattress,	دُشك	Unknown,	معدون
Chintz, (of —)	قلمکار (قلمکاری)	Fruit,	میوه
Nicer,	مرغوب‌تر	With his fingers,	از انگشتان
To use,	استعمال کردن	He likes very much,	بسیار دوست
Dish, tray,	دوری		میدارند
To serve,	بر روی سُفرا چیدن	Marrow,	مغز قلم - مغز
His Majesty,	اعلیٰ حضورت شاهنشاهی	Delicacy,	خوشی‌لذیذ - لذت

XX

In this nineteenth century, which is an age of wonders, the most marvellous of all new inventions is the perfecting of telegraphic communication between different countries. This is undoubtedly the best of all indications of the greatness and perfection of the civilization of this age. Nowadays, judging from what we have been enabled to see and hear of these instruments, we have become so accustomed to them, that we have ceased to regard them with wonder, and we now look upon them as we do upon all other natural phenomena, considering them customary and of everyday occurrence. Moreover, we find it difficult to picture to ourselves a time when we did not yet enjoy this means of communication, in fact when no one even imagined it, and those days appear to us to belong to antiquity; whereas, in reality, it is not so very many years ago that weeks or even months of time and patience were requisite for inter-communication between neighbouring states.

Century,	قرن	Instruments,	(pl. of آلات)
Inventions,	اختراع - ابداع	Wonder,	تعجب
Perfecting,	تمكيل	Other,	ديگر - ساير
Nation,	ملت (ملل pl.)	Natural phenomena,	أمور طبيعية
Undoubtedly,	يقيناً - بلاشك	Of everyday occurrence,	مُند أول
Indications,	اثار (اثر pl.)	To picture,	تصور کردن
Greatness,	بزرگی - عظمت	A time when,	زمانی که در آن
Perfection,	كمال	Means,	وسيلة
Civilization,	تمدن	To enjoy,	تمتع کردن (از)
Age,	دورة	To imagine,	تصوّر کردن
Nowadays,	درین ایام	Antiquity,	عہود عتیقه

Whereas in reality,	— حالانکه	Neighbouring,	مجاور
	در صور تیکه	Weeks,	هفتہ ها
It is not so very many years ago,	چند سالی بیش نگذشت	Or even,	بلک
		Months,	ماهها
Inter-communication,	مُخابرة	Were requisite,	لازم بود

